

THE WORLDE

possessed with Deuils,

conteyning three *W. Hone*
Dialogues. *Par: Coll.*

1. Of the Denill let loose.
2. Of Blacke Denils.
3. Of White Deuils.

And of the commynng of Iesus Christe to
Iudgement, a verie necessarie and
comfortable discourse for
these miserable and
daungerous
daies.

[By Thomas Vint]
Luke. xxi.

Watche ye therefore at all tymes and
prate, that ye maie bee worthie to escape all
these thynges that shall come: And that ye
maie stande before the Sonne of man.

Imprinted at London for Ihon Perin, and
are to be sold in Paules Churchyard
at the Signe of the Angell.

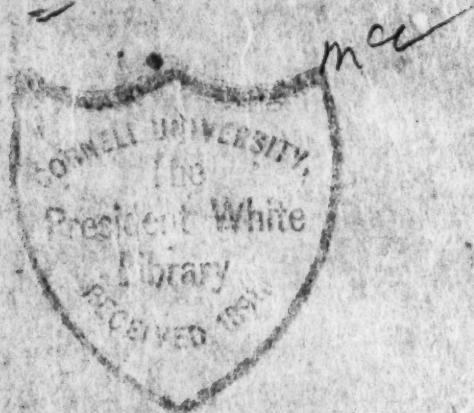
1583.

Manuscript of a letter
to the President of the
University of Wisconsin

~~7440 W 725~~

A. 948

Viret, Pierre



To the Reader.

I Haue intituled this Booke (the World possessed with Deuilles) for two causes. The one, because I shewe there, how the Deuill ruleth the worlde, he guideth & gouerneth worldly and carnall men as if thei were possessed with Deuills, and giuen ouer by Gods iust iudgemēt: the other, because that in holie Scripture, the worlde is many tymes taken, for suche as are not lead by the Spirit of God, but serue the deuill as their prince and God, in stead of their true God, and acknowledge him for their Creator, Father and Saniour.

A.ij.

The

The title and somme of the first Dialogue.

This Dialogue is called the Denill lett loose, bothe for the reason before mentioned, and also because of fitt matter seruyng to the same purpose.

Firste, there is talke of the greate couetousnesse that now raigneth in the worlde, and specially of the couetousnesse of old mē: afterward of the old age and dotage of the worlde, and the diuision of the ages of the same, whiche is set forthe in the last booke, fathered vpon Esdras in the Apocripha, & conference of the contentes of that booke with that whiche Hesiodus hath written touchyng that matter.

Of the decaye of vertue, and increase of vice, & the Prophetes of Iesus Christ & S. Paule therupon, touchyng the latter daies.

Of the franticke and decayed worlde, whiche can not abide to bee molten againe, and restored to the first estate.

Of the worlde wholie possessed with the Denill.

Of the Denill lett loose in the Apocalips, and of the red Dragon.

Of the Parable and similitude of the wicked spirite, wandryng in the desertes.

Of

The Contentes.

Of the iudgement of God vpon the Iewes, and of the example thereby giuen to Christians.

Of the comming of Iesus Christ, of Mahomet, and of the Pope.

The true Phisicke for the diseased, frantike and possessed worlde.

The faultes of worldly Phisitions, and of their drags: and the cause why they can not cast out Deuilles, nor appease the windes and tempest, that bluster on the Sea of this worlde.

Of the true meane to appease them, and to drine the Deuill out of the worlde, and the power of the Gospell.

Of the state of the worlde, and namely of the course of Kynges and Princes:

Of the complaintes of the Prophets for the wickednesse, unrightousnesse, and theft that is amongst men.

Of the Anatomie that the Prophetes haue made of man and of the worlde.

Of the greatest crime and danger that is now in the worlde, and how dangerous a thyng it is to be a good man.

A. iij.

The

The firste Dialogue of
the worlde possessed with
Devilles called, the Devill
lette Loose.

*Tobie. Theophrast. Ierome.
Eustace.*



When we laste commoned together *Theophrastus*, touchyng the state of this present world, thou tookest occasion to talke of the age of the same. And because thou wast then interrupted, I would thou wouldest now go forward with that, that thou haste to saie therein.

Commentaries of Origen
vpon Iob.

Theo. Wee spake before of the greates coueteousnesse that raigneth now a daies among men. There are certain commentaries vpon the booke of *Iob*, whiche some saie are *Origens*, notwithstanding that the stile of the same is nothyng like *Origens* stile. And therefore, learned men whiche are able to iudge of suche thynges, take not *Origen* to be the auctor thereof. But whosoever bee auctor, he bringeth in certaine reasons, by whiche he doeth shewe
the

the Deuill let loose.

the cause of that greate coueteousnesse of
whiche we spake.

Tobie. What saith he?

Theo. He firste saith: that this worlde
draweth to an ende. And therefore maie be
likened to a man that seeketh toward his
ende as fast as he can: and this is the cause
that he giueth his whole minde and study
to dead thynges: that is to saie, to yearthly
thynges, whiche are as it were dead in cō-
parison of heauenly thynges. For, as thei
neither can deliuer men from corporall
or spirituall deathe: So can thei not fol-
lowe them after this deathe, but die with
them.

The cause of
the greate coueteousnesse,
whiche now
raigneth.

Tobie. Whereby then thou meanest, that
the more þ men drawe to the yearthward,
and the nearer thei are to their graue, the
more desirous are thei of yearthly riches,
whiche is but yearth as thei are. And so
the lesse thei haue of it, the more thei desire
it, how saiest thou *Ierome*.

Ierome. Thou putttest mee in remem-
brance of that that *Cicero* saith (touching
this matter) of old men.

Coueteous-
nesse in age.

Tobie. Why, what saith he.

Ierom. He compareth them to a warfa-
ryng man, whiche hath a iourney to goe.

Cice. de
senect.

The first Dialogue called

The voyage
of mans life.

Tobie. The comparison is very proper:
For, all this life is nothyng but a voyage,
whiche we haue to goe whilest we liue.

Ierom. Now, thou knowest that thei,
whiche haue a iourney to goe, make firste
prouision of all suche thinges, as thei must
carry with them, and suche thinges as are
necessarie for them, whether it be victuals
or meney.

Tobie. If thei did not so, thei might
seme to want discretion.

Ierom. But if thei be wise and discretely,
thei will burthen the selues with no more
then thei needes must, but will make their
preparation and prouision, accordyng to
the iourney and waie that thei haue to go.

Tobie. It is certaine, that thei whiche
haue a hundred or two hundred miles to
goe, haue neede of greater prouision, then
thei whiche haue but five or six miles.

Ierom. What wouldest thou saie then,
if a man whiche hath but a mile or twoo to
go, would be more carefull for his charge,
make greater preparation for his voyage,
then if he had five or six miles to goe.

Tobie. I would take hym to be a verie
fond and indiscrete man: for what needeth
he to trouble hym self more, then that the
necessitie

The Deuill let loose.

necessitie of his voyage requireth; *ma. 30.*

Ierom. Yet the mooste parte of old men doe so. For, the elder that men waxe, the more couetous and nigglie thei are.

Care for
ges of a
voyage.
Cice. de
senect.

Tobie. Then the lesse tyme thei haue to liue, the more feare thei haue to want.

Ierom. Therefore *Cicero* saith, that these old dotards that are so nefe and couetous, and are so afrayed to want, the lesse waite thei haue to goe on their voyage, the more care thei haue for charges, and make the greater p^{ro}uision.

*Roger
Jannox*

Tobie. In good sooth that is greate folie and madnesse.

Ierom. Therefore it is not said without good reason, that where as all other vices waxe old as men doe, couetousnesse wareth yong againe in ages.

Tobie. Then to our former talke, wee maie well saie the like of the worlde, and of his age, euen as *Theophrastus* did putte vs in mynde: and therefore goe forward *Theophrastus*, with that that thou hast further to saie, as touchyng this matter.

Theo. The Author of those commentaries v^{pon} *Iob*, whiche I euen now alledged vseth a comparison, touchyng the richesse that men gather in their age, not vnneste

A. v.

for

The first Dialogue called

for our matter.

Tobie. Whereto doeth he liken them.

The vse of riches in age.

Theo. To hiddē starres. For, as starres serue to no vse when thei are hidden, but when thei shewe light vnto men: so riches being hiddē serueth to no vse, whether thei kepe them locked in their treasures, without the vse therof, or els leaue their riches to the wide worldc, when thei them selues are hidden and laied vp in their graues.

Tobie. Heereby then thou meanest to proue, that the gredie and insatiable desire of riches: whiche now adaies so ragyngly raigneth among men, is a signe and witnessse of the old age & dotage of the world, wherby we maie iudge that the ende thereof draweth nigh.

The fowerth booke of Esdras. Chap. 5.

Theo. So it is. Furthermore although the fourthe booke of *Esdras* bee holden for *Apocripa*, yet are there many good sentences contained therein, whiche well agree with the matter whereof we talke.

Tobie. I would faine heare them.

Theo. He saith thus: Aske the wombe of a woman and saie vnto her: why muste thou haue time before thou bringest forth? Require her to byrng forth teime at once. And I saie, surely she can not, but by distance

the Deuill let loose.

stance of tyme. Then saied he vnto me: so haue I deuided the number of the earth by tymes, when seede is sowne vpon it. For, as a yong child begetteth not that, that belögeth to the aged, so haue I ordeined the time which I haue created. I asked again and saied: seyng thou hast now shewed me the waie, I will proceede to speake before thee: For our mother whom thou hast told me, is yong, draweth she nere vnto age: he answered me and said: aske a woman that trauaileth, and she will tell thee. Saie vnto her: Wherefore are not thei whom thou hast now brought forth, are those that were before thee, but lesse of stature? And she shall answer thee, some were bozne in the flower of youth, others were bozne in the tyme of age, when the wombe failed. Consider now thy self, how that ye are lesse of stature, then those that were before you. And so are thei that come after you, lesse then ye, as the Creatures whiche now beginne to bee old, and haue passed ouer the strength of youth.

The stature
of a man de-
minished.

Tobie. He thinkes these wordes tende to shewe, that as the woman and the womans wombe waxeth old, so waxeth the yearth old, whiche is the mother of vs all,
and

The first Dialogue called

and likewise all the worlde, with all thynges therein contained.

4. Elder. 14.

The deuision
of the ages of
the worlde.

Theo. We see the experience thereof daily. But marke what the same author saith further of this matter. The worlde (saith he) hath losse his youth, and the tymes begin to waxe old. For the world is deuided into xii. partes, and x. partes of it are gone already, and halfe of the tenth parte. And there remaineth that, whiche is after the halfe of the tenth part. Therefore set thine hous in order, and reforme thy people, and comfort suche of the as bee in trouble, and now renounce the corruption. Let go fro the mortall thoughtes, caste awaie from thee the burthens of men, and put of now thy weake nature, and set aside thy moste greuous thoughtes, and haste thee to depart from these tymes. For greater euils then those whiche thou hast seen now, shall thei comit. For, the weaker that the world is by reason of age, the more shall the euils be encreased vpon them that dwell therein. For, the truthe is fled farre awaie, and lies at hande. And after he saith: thus the worlde is sett in darkenesse, and thei that dwell therein are without light. For, thy lawe is burnt, therefore no man knoweth the

The old age
of the miserable
worlde.

the Deuill let loose.

the thynges that are dooen of thee, or the workes that shalbe dooen.

Tobie. These wordes signifie not onely that the older the worlde wareth, the more the stature and age of man deminisheth, and the naturall strength weakeneth: but also that all vertues decaie in hym, and all vices increase.

The decrease of vertue and increase of vice.

Theo. If vertue faile, necessarilie vice whiche is the contrary muste raigne, sithe vice is want of vertue, as sicknesse is wat of health, so that the more that healt he decreaseth, the more sicknesse increaseth. And therefore our sauior Christ, speaking of those laste daies, and of this age of the worlde, saied not without cause. Thinkest thou that whē the sonne of man shall come he shall finde any faith or vprighnesse on the yearth. For, because that the wickednesse shall abound, all charitie shall be cold. Heare also what S. Paule writeth: Now the spirite speaketh euidently, that in the latter tymes, some shall departe from the faith, and shall giue heede vnto spirites of error, and doctrines of Deuilles, whiche speake lies through hipocrisy, & haue their consciences burned with an het iron. And againe: This knowe also that in the laste daies

A prophecie of Iesus Christ and S. Paule touchyng the laste daies.
Matth. 14.
Luke. 21.
1. Tim. 4.
2. Timo. 4.

The first Dialogue called

daies shall come perilous times. For, men shall be louers of their owne selues, couetous, boasters, proude, cursed speakers, disobedient to parentes, vnthankfull, vnholp without naturall affectiō, truce breakers, false accusers, intēperate, fierce, dispising of them whiche are good, traitours, heady high minded, louers of pleasure, more thē louers of God, haupng the shewe of godlinesse, but haue denied the power thereof.

Tobie. S. Paule hath iuste occasion to call those daies perilous, in whiche suche men shall liue, and without doubt we euen now are come to that line. For now adaies wee see fewe other but suche as *S. Paule* hath described vnto vs, after the manner that thou hast rehearsed.

Theo. Therefore there are fewe, which maie be compared to our auncient fathers in any thyng at all. For, as we haue alreadie saied, euē as the force of vertue decreaseth daie by daie, in this weakenesse and old age of nature, so contrary vice, loue of pleasure, impaciēce, vnstabilenesse, vnfaithfulnesse, ignorance and folly encrease.

Tobie. When I call to remembraunce what *Ierome* hath heretofore spoken, concerning the difference of ages, and the decaye

the Deuill let loose.

caie thereof, I finde that it well agreeth
with all that thou haste now spoken. So
that if none cōplained, but onely the Pro-
phetes and Apostles, and other the true
seruauntes of God, of the corruption and
disorder, whiche at all tymes hath been in
the worlde, and the empairyng thereof,
whiche hath alwaies increased, I would
lesse maruaile. But we maie wel perceiue
that the wickednesse of men hath been of
long time marueilous, and that it hath frō
tyme to tyme so woonderfully increased,
that euen the Gentiles theim selues (who
had not the true knowledge of God, nor
perfect knowledge of vertue & vice,) haue
made moſte greuous complaintes there-
of, as *Ierome* hath often recited vnto vs.

Ierom. I haue recited vnto you, the dis-
criptiō that *Ouid* hath made of the 4. ages
but I haue not yet shewed after what ma-
ner *Hesiodus* describeth it, out of whom as
well *Ouid* as other Poets, haue gathered
their writings. For as I haue before told
Hesiodus is one of y^e moſte aūcient Greke
Poets that wee haue. And because that
whiche he writeth of this matter, agreeth
very well with many of the pointes which
Theophrastus hath alledged, but chiefly
out

The first Dialogue called

out of the bookes of *Apocripa*, whiche
beare y name of *Esdra*, I will recite that
whiche he writeth of the 4. ages, speaking
first of the golde age, thus muche in effect.

Hfiod. ope. &
dies. Lib. 1.

We must beleene that Gods and men,
together first were framed,
When golden age ouerspread the yearth,
and Saturne ruled aboue.

Men liued like Gods and void of care,
In no labours toyle their lande,
Ne tedious age ne sicknesse grief,
did once their myndes remoue.

From shatlesse life from pleasaunt cheare,
and Death was but a sleepe,
And fertill yearth her pleasaunt frutes,
did yee'd withouten toyle:

Their goods were common mindes were on
no hatred here could creepe,
O happie age whose merry myndes,
were placed on suche a soile.

Iuuenal.
sat. 13.

Now heare what *Iuuenal* saith touching this Golden age: In tyme past poore
men liued in field without fraude or deceit.
And anon after he saith.

Thei thought it shame and worthy death
if youth by age had paste,
Not shewing honour vnto them,
and would the bearded man:

Should

the Denill let loose.

*Should reuerenced be of youth,
though thei excede in corne and Masse
Suche honour beare thei vnto age,
suche reuerence bearded had than.*

Tobie. Iuuenall toucheth emong other pointes one, wherein there is greate ouer sight at this daie. For, youth is now so ill manered, so proud, so stout, so ouerweening so shamelesse and so vnbridled, that in stede of honouryng their elders, thei despise the which is worthe of greate blame.

Ierom. Thei are blame worthe in deed, for thei peruert both the order of God and nature, for God hath giuen expresse commaundement to honour age, and to reuerence the hoie bearded and graie bearded: And though GOD had not so commaunded, nature ought herein to be a Schoolemistres vnto vs, except we will willingly resist her as Monsters.

Lawe to honour elders.
Leuit. 19.

Tobie. Wee maie easilie thinke this to be true, for that the Gentiles them selues were constrained to acknowledge it a dutie. And thei learned not by the holy scripture and lawes of God, to honour their elders, for that it was not giuen and reueiled to them as to the children of God: but haue learned it by lawe of nature, which

The lawe of nature.

The first Dialogue called

is common Schoolemaisters to all.

A taunt of
the Lacede-
monians to
the Atheni-
as.

Ierom. This Schoolemaisters nature, of whom thou speakest, hath so emprinted this in the hartes of all men, that euen thei whiche will neither heare nor obey it, are neuerthelesse, constrained to confesse it, bothe to be right honest and of ductie as the Ambassadors of the *Lacedemonians* did wel declare to the *Athenians*. For on a tyme there were certaine common places at *Athens* with Scaffoldes made, wherevpon these Ambassadors were placed very honorably, there was a poore old man an *Athenian*, whiche gatt vp as the rest did, but all the seates were taken vp, and because he could finde no seate, but was faine to stande, al the people laughed hym to skorne, sauyng the *Lacedemonian* Ambassadors, whiche rise from their seates to giue hym place: The *Athenians* seying this courtesie, liked it well and gaue them greate praise. Wherby thei shewed that thei knew what was honest and praise worthe: but none of them desired to haue this praise. Therefore the Ambassadors saied: The *Athenians* can iudge bothe of courtesie and honestie, but thei vse it not.

Tobie. Then are thei of the number of those,

the Deuill let loose.

those, that knowe muche good maner, but
vse none: and surely these Ambassadors
bothe shamed and taunted them as thei de-
serued. But to come to our matter, though The despising
of fathers and
mothers.
young men dispise their elders, we neede
not meruaile if thei care not for their el-
ders, to whom thei owe duetie because of
their age, seying there are so fewe, that ho-
nour and reuerence their naturall fathers
and mothers as thei ought, neither can a-
waie with them.

Ierom. It is not at this daie alone that
Children haue neglected their duetie to-
wardes their Fathers and Mothers, but
also the one against the other, and cheefly
against God. And therfore *Hesiodus* spea-
kyng of the siluer age, toucheth it some-
what to this effect.

*The children of the siluer age,
did next succeede the golde,
Unlike the first in wit and deede,
and under Mothers wyng:
Were busied in their parentes workes,
telli thei were waxen olde,
And simplie lead a toilyng life,
and knewe none other thyng.
And when thei came to perfect age
and fell to shift for foode,*

*The siluer
age.*

Bij.

Their

The first Dialogue called

*Their life did wast, and pinyng care
did fret their peenishe brests:*

*And enemies styng betweene these fooles
gan breede muche hatefull moode,
And careles thynking on their goods
dispyse their heavenly hests.*

He speaketh like a heathen of their religion whiche was diuers according to the diuersitie of the Countrey, for thei had diuers Gods which thei helde as Patrones, as our Papistes helde of their Sainctes. And because they had diuers manners of Seruices and Ceremonies, and diuers vsing thereof, as our Papistes haue in their religion. Hesiodus condemneth those which follow not the maner of Religion of their owne Countrey. And then anon after he addeth the punishment whiche God laied vpon them, agreeyng to Ouid, whiche had writtten moze at large of the flood, as farre as he knewe, followyng the holie Scriptures as other Poets did, which wrote before hym, whiche is thus muche in effect.

Gene. 6. 7. 8.

*When Ioue once sawe that thei dispyed
to yeeld the Gods their due:
In wrath with waues he drencht the earth,
and formed it a newe.*

*And from thence he commeth to the bra-
son*

the Deuill let loose.

son age, whereof he speaketh thus muche.

*Next after came the Brasen worlde,
unlike the siluer farre.*

The Brasen
age.

*Men made of Okes of courage stoute
delightyng muche in warre.*

*No rest, no lawe, a stony worlde,
with loftie lookes and grim:*

*No force could feare their fierie moode
and large of bone and lim.*

Tobie. When Ouid speaketh of the fo-
wer ages, (as farre as I perceiue by that,
that thou hast rehearsed of his Metamor-
phosis, he maketh no mention of the decay
of strength in mans body, but onely of the
decrease of vertue and encrease of vice.
But *Hesiodus*, writeth of bothe, and me
thinketh he doth not muche disagree from
that whiche is written in the holie Scrip-
ture, touchyng of auncestors before the
flood, & anon after. For euen at that tyme
the strength of man beganne to diminish
and decaille. Is it not true *Theophrastus*?

Theo. Iacob beareth witnesse of that be-
fore *Pharo*: sayng. The whole time of my
Pilgrimage is an hundred and thirtie ye-
res, feare and euill haue the daies of my
life been, and I haue not attained vnto the
yeres of the life of my fathers, in the daies

Gene. 4.7.

Gene. 47.

B.iii.

of

Pfal. 90.

**The Iron
age.**

The first Dialogue called

of their Pilgrimage. And *David* after hym, saith of his tyme: The tyme of our life is threescore yeres and ten: and if thei be of strength, fourescore yeres: yet their strength is but labour and sorrowe, for it is cut of quickly, and we flee awaie.

Tobie. Yet notwithstanding methinkes *Jacob* and *David*, were long before the tyme that is compared to the Iron age, whereof *Ierome* hath not yet tolde vs the discription that *Hesiodus* maketh.

Ierom. If thou wilt heare it, thus much he saith in effect.

But now the Iron age is come,
with daie ly care and paine:

With creasing strife, (so would the Gods)
yet some release againe.

Of quiet life somewhiles thei graunt
t'aswage the heauie griefe:

But dymblesse whe horse beares once come
thei dye without reliefe.

The childe vnlke the father is,
the gest feares trustlesse host:

And friendly promise soone is broke
hot strife doeth rule the roft.

Age is dispised, and yowthe ashamed,
to yeeld their parentes praise:

Thei minde no goods, ne render foode,

the Dewill let loose.

to freendes that were their staies.
What should I speake of cruell rape,
or Townes by force destroyde:
No other maie stande: ne right maintaine,
and goodnesse still auoyde.
And wicked worldlings make of them
that mischeefe still inuent:
Thus voide of dueties knowledge all,
to wickednesse are bent.

Tobie. These are goodly vertues in
deede, this agreeth well with that, whiche
Theophrastus spake of before.

Theo. Hence come the troubles and cō-
fusion that now raigneth in the old age of
the world, whiche is the cause of his great
disease and dotage. Wherefore wee haue
good cause to praie with *David*: sayng.
Cast me not of, Lorde in tyme of age, for-
sake me not when my strength faileth. Psal. 71.

Tobie. I beleue all that thou hast spo-
ken: and shortly to tell thee myne aduise,
me thinkes the worlde is newe in his olde
dotage, and the older he wareth, the more
he raueth: he is like vnto these olde Apes
or Beares, whiche the older thei ware, the
more mischeeuous thei are. Wherefore, I
am afraied least his end be at hand. What
thinkest thou *Ierome*.

The ragyng
worlde like
an olde ape
or beare.

B. iij.

Ierome.

The first Dialogue called

Pope Leo &
Clement of
the house of
Medicis haue
giuen euill
medicines to
the worlde.

Ierom. It is to be feared: for it is dangerous when a manne giuen to sicknesse falleth often sicke: but when he falleth to raging and madnesse, it is a manifest signe of death. Doubtlesse the worlde is very sick seeyng he hath beene so long in the Physicians hande: and great cause of dispaire of healthe is in hym, for that the Physicians haue giuen hym ouer, and he now falleth to raging, which encreaseth daieily, so that it is to be feared least he run wholie madd by and downe streates and Countreys, as Nabucadonozor did. For if the head bee mad what shall become of the members.

Tobie. What meanest thou by the wordes Physicians and his frantike head.

Ierom. Knowest thou not, that Popes are commonly called Gods on earth.

Tobie. Yes, but what of that.

Medicines in
Englishe, Physicians.

Iero. Knowest thou not that Pope Leo, and Pope Clement the last of those names were of the house of Medicis.

Theo. Thereby thou wilt conclude, that the worlde was in the handes of the Physicians when these Popes gouerned.

Ierom. I meane thereby, that it was a very euill signe, and in maner a foreshe-
wyng and prognostication of the thynges
that

the Deuill let loose.

that we haue spoken : but it was a greate signe when *Paule Deformese* succeeded them, for that his name soundes much vpon *Franſie*, vnto which we ſaie the worlde is fallē. But let vs heare what *Theophrastus* will ſaie to this matter.

The worlde
is frantike.

Theo. When I would conſider this worlde, I remember a compariſon that the Prophet *Eſay* uſeth, to ſhewe forth the ſtate and ouerthrowe of the wicked which were in his tyme. Hee ſheweth them that thei ſhall be deceiued in their vaine hopes, and that their confidence in iniquitie ſhall bee like an olde ruinous wall, whiche ſheweth to be whole, but ſhall ſodainly fall to the grounde, and ouerwhelme all thoſe that are about it. And whē I conſider this worlde, me thinkes it is like an olde ruinous buildyng of whiche the ſaid, mortar, and ſtones is ſo old, that thei fall awaie by little and little, what ſhall we thinke then of ſuche a building but ſodaine ouerthrowe are we beware.

Eſay. 30.

The worlde
in decaie.

Ierom. Thou putteſt me in remembrance of a melancolike man, that *Gallen* maketh mention of. This man had heard the fable that the auncient Poets fained of *Atlas* bearyng the heauens on his ſhoulders, and

Gal. de loc.
affect.

The fable of
Atlas.

B. v,

being

The first Dialogue called

De fac qui
appar.in.lum.

being overcome with melancolike humor was sore afraied least *Atlas* being wried the heauy burthen, should either let it fall, or throwe it of on his shoulders, & so crush bothe hym and all the worlde to peeces. *Plutarch* also maketh mentiō of an other, whiche was sore afraied least the Moone should fall, and greatly pitied and lamented those Nations whiche were vnder the Moone: as the *Ethiopians*, and those of the Ile of *Taprobana*. We would also haue feared least the Skie should haue fallen, if it had not beene holden vp by *Atlas Cnlumns*.

showed
the world
in beeing

Tobie. Wee vse a common prouerbe to those that be fearefull: what and the Skie fall, then we shall catche larkes.

Iorom. *Aristotle* saith: that the beginnyng of this prouerbe came, that some rude and ignorant elders beleued that the heauens were sustained by *Atlas*, and not onely Poets, but also some Philosophers haue affirmed it, naturall Philosophers haue affirmed the same.

Tobie. I care not whence the prouerbe came, but I am sure if that should come to passe, wee should catche more fooles then larkes, for there would be a greate many
caught

the Deuill let loose.

caught in those nettes. And I doubt not
but all that heard this poore soule, had
good sporte at hym. But I doubtte muche
least men now adaiies are more diseased,
and farther out of their wittes, then those
or such like Melancolike men as thou tal-
kest of are: for thei feared that whiche thei
neede not, and wee feare not that whiche
we should feare. We see the worlde fall in
decay, and yet think it should last for euer.

Diuersities of
follicie.

Ierom. Thou hast preuented me of my
sayng: but to that I will adde that which
Horace saith touchyng this matter.

*Some kinde of fooles so fearefull are,
and thinke eche pleasant waie,
With fiers, with rockes, with ditches deepe,
beset and so thei staie.*

*Horace ser.
Lib. 2. sat. 3.*

*An other sorte farre different,
no wiser then the first:
Will headlong lannche to daungers deepe,
not castyng earst the worst:*

*No floud, no fire, no rocke, no bryer,
can staie their brainlesse wit,
Crie father, mother, wife, or kinne,
beware the rocke or pit.*

*As muche thei heare as drunken Fise
whiche Ithons parte did take:*

And slept when Catien cryed full of,

good

*The first Dialogue called
good mother now awake.*

Tobie. I perceiue *Horace* speaketh of one sorte of fooles, which feare great danger where there is none, and with greate trembling are afraid of their own shadow,

Ierom. There is a prouerb of those that feare their owne shadowe: but contrariwise there are other fooles, that feare no daunger, though thei see it before their eyes or bee warned of it. There is neither freende nor foe shall counsell them, or dissuade them: but thei will headlong throw them selues into present mischeefe, and will not chaunge their mynde, though all the worlde had swoyne naie.

Tobie. But I doe well vnderstand what *Horace* meaneth, by talking of *Fuse*, *Ilion*, and *Catien*.

Ierom. He telleth of a pleasant chaunce that happened in a Tragedy whiche was plaied, as wee at this daie doe plaie stage Plaies: wherein *Fuse* was one of the Plaiers, & plaied the part of *Ilion* the daughter of *Kyng Priam*, and *Catien* plaied the part of *Polidore* the brother of *Ilion*. Now in the Plaie *Ilion* should sleepe, & *Polidore* should appeare to her in a dreame, and waken her and her mother *Hecuba* and crie,
mother,

the Denilllet loose.

mother, sister. And because *Fuse* his parte was to sleepe, he victuailed hymself with good siroppps, and dranke his skinne full, and fell so fast a sleepe, that thei could not plaie: so *Catien* that plaid *Polidors* parte, with his cryng mother and sister neuer so loude could not once wake *Fuse* out of his sleepe. *Dea Horace* saith: that if there had been a thousandes *Catiens* and had cryed till their hartes had aked, thei could not haue wakened hym, hee slept so soundly: which when the people sawe, thei all cried with one voice, mother, mother: and so all the Tragedy was turned to a laughter.

Tobie. But to what purpose doeth *Horace* alleadge this example.

Ierom. Hary to this purpose: to tell of those that will runne headlōg into present danger, and though men admonishe them neuer so much, and cry to them to diswade them, thei will no more hearken to father or mother, brother or sister, freende or foe, then a dronkarde ouerladen with Wine, whiche can no more be wakened, then *Catien* could waken *Fuse* with al his cryng. And thereby concludeth, that the aduenturous fooles of these days are like, which can not perceiue in what danger thei are,

noꝝ

The first Dialogue called

Gen. 7. 8. 19.

Math. 24.

1. Theſſ. 5.

The new melting
of the
worlde.

nor doe more esteeme the admonition and warnyng that is giuen them, then if they had not heard it, or were without sence. Therefore it is muche to bee feared least it happen to vs as it did to those that were drowned with *Noes* flood. Whose example *Christe* laieth before vs for the same cause, or as it happened to those of *Sodome* and *Gomorha*, whiche were sodainly consumed with fire from Heauen. And that when we saie peace, peace, our ouerthrow come not sodainly on vs, before wee haue leasure to ende our businesse. For if our age were of Golde, Siluer, Brasse, Iron, or any other mettall, it might bee molten againe and made a newe, but beyng as it is, I haue smal hope. What thinkest thou *Theophrastus*.

Theo. If I had any hope, I should rather hope, that God would doe as he hath promised by his Prophets: he saith he will gather together all the Golde, Siluer, Brasse, Copper, Tinne, Lead, Latten, and all other mettals, and will cast them into a furnase in the middelt of *Ierusalem*, to purge them, and to trie out all the dross and falshood. But it is very harde to doe this, for the disease is incurable.

Ierom.

Ierom. Wee maie well saie with *Titus* *Linus*, that the worlde is so corrupt, that wee can neither awaie with the vices, nor the remedies necessarie for the same.

Theo. He is a very watwarde and impatient patient, and therefore is like an olde pearthen pot, whiche when it is once cracked, can neither be molten, sowed, nor mended againe, but the shardes serue either to lade out water, or to fetch fire in. And yet I am afraied least that happen vnto hym whiche the Lorde by his Prophets threatneth the wicked withall: saiyng, that he wil breake them like an pearthen pot, and will not leaue so muche as one peece or sharde to carrie either fire or water in: Or els that whiche *Dauid* Prophesieth of the wicked, saiyng: Thei shalbe all pulled vp like thornes, which no man handleth: and if any man touche them, he shall be fenced with Iron, or the staffe of a speare, and thei shall be wholie burnt: *Dauid* doth rightly compare the wicked to thornes, whiche euery waie doe hurte: for thei doe not onely hinder the earth from bearyng fruite, but also pricke and hurte thē, that either come neare them or handle them. Therefore the Lorde threatneth the wicked as unruly thornes,

The first Dialogue called

thornes, that he will not onely cut them, but wholie plucke them vp, and because none dare come neare them or touche the: he hath promised that their handes shal be fenced with Iron that thei maie handle them, and to giue them forkes to throwe them into fire, to burne and consume them to naught.

Tobie. I once complained that menne transfigured theselues into brute beastes. But I am now more afraied, least thei become worse and more furious, then y man whiche was possessed with a legiō of Deuilles: whiche dwelte emong the graues, and could neither be tied nor chained, but he brake them. I remember an old wiues tale in our countrie, that *S. Barnard* had the Deuill chained on the hill where his Abbey stādeth: and because he went about to gnawe the the chaine a sonder to get a waie: the Smithes there about euery mōdaie, before thei went to worke, strike the strokes with their hammer on the Andfild to mende and repaire the chaine which he had gnawē, least he should brake it in sonder and get loose. If it bee so, it appeares that *S. Barnard* tied him not sure inough or els that the Smithes did not their due-
tie

the Deuill let loose.

tie to mende his chaine, for it semeth now,
that he is not onely broken loose hymself,
but hath opened hell gates for all his com-
panions, & so thei are spred ouer the whole
worlde. I knowe not what rule thei keepe
in hell, but I thinke verily that the deuils
are broken loose, and goe aboute to make Apoc. 12.
an other hell in this worlde, that thei maie
haue a hell, as well for quicke as for dead.

Theo. Thou art well seen in old wiues
tales. But to speake in earnest, I am a-
fraied least that Deuill, that is spoken of
in the *Apocalips*, whiche was bound for a
thousand yeres, be let loose and haue more
libertie now then euer he had; And leasse
that Red Dragon, whiche is all embued
with the blood of Martires, who with his
Angels fought in the heauens against *S.*
Michael & his Angels, be throwne downe
from heauen, that is to saie: fro tye church
of Iesus Christe by the power of his Gos-
pell, and that he is falle on the earth with
his Angels, that is to saie, into the hartes
of the wicked, reprobate, and worldly men
whom he filleth with rage and furie, to o-
uerthrowe the whole Church of GOD,
Wherefore, we maie well saie with *S. Ihon* Apoc. 12.
Wo bee to the inhabitantes of the yearth

C. i.

and

The first Dialogue called

Punishment
of Iewes.

Matth. 11.

and the sea: For the Deuill is come doune
among you in greate wrathe, knowyng
that his time is short, he is in greater rage
then euer he was, fearyng the losse of his
kingdom. It is good reason, that it should
happen to Christiāns, as our sauioꝝ Christ
did foꝛetell vnto the Iewes, by the simili-
tude of the wicked spirite, whiche walked
through desart and drie places to seke rest
but founde none: then he saied: I will re-
turne into myne house frō whence I came
and when he came he founde it emptie,
I swept, and garnished: then he went in, and
tooke vnto hym seuen other spirites worse
then hymself. And the ende of that man, is
worse then the beginnyng.

Tobie. This parable semeth very darke
to me, what meaneth our Sauioꝝ Christ
thereby.

Exod. 13. 14.
19. 20.
Psalm. 78.

Theo. Euen so happened it to the Je-
wes. The lord carried them out of Egypt,
and gaue them his lawe, wherby he droue
the Deuill from amongest them. But tho-
rowe their Idolatrie and Synne, he gaue
them ouer to the hand of Tirantes, which
Moses told them of before, by whose mea-
nes Sathan went about vtterly to destroy
the people of GOD. It appeareth more
plainly

the Deuill let loose.

plainly in the Bookes of the *Iudges*, *Samuel*, the *Kynges*, the *Chronicles*, and the *Machabees*, that thei were many tymes afflicted by Gentiles & Idolaters, which were their neighbours, and principally by the *Affirians*, *Babilonians*, and *Greekes*, but especially by *Antiochus Epiphanes*, who rightely is taken for the figure of Antichrist, by reaso of his heinous enterprises against God and his worde. But the lord 1. Esdras. 1. beyng alwaies mercifull to his Church, after he had chastised them for their sinnes did deliuer them fro these greate mischieues, and gaue them some respite and consolation. But thei afterward forgat again the scourge of the lord, and behaued them selues worse against Christe his Apostles and disciples, then euer their predecessors did against the Prophetes: Therefore thei Daniel. 9. could looke for nothyng, but onely the vi- Rom. 10. 15. sitation of God, more sharply and terribly then before, and that he should destroy and wholly ouerthrowe the, giuyng them ouer to the power of sathan which he did, when he called the Gentiles to the grace of the Gospell, and reiected theim, and gaue the ouer into the hands of the Romaines, who Matth. 24. haue more cruelly handled them, then any Luk. 21.

The first Dialogue called

Matth. 2. 4

The Iewes
are a manifest
example of
the iudgemēt
of God.

Gene. 19.

Gene. 13.

Sera. lib. 16.
Cor. fac li. 23.
The Israelites

of the tyrantes before that tyme. Wherefore Iesus Christ saied not without cause, that there was neuer suche tribulatiō nor vengeance of God, since the beginning of the worlde: of whiche vengeance the scattering of the Iewes throughout all the worlde, is witnesse to this daie. Whereby we maie well perceiue, how God hath reserved them, as a witnesse of his iuste iudgement, to al those that stande against Iesus Christ or his Gospell. For there is not a more miserable nor cursed people vnder the cope of heauē: by whom God hath shewed vs a great example, if we cā beware. But we seme to bee holy like thē: thei had the exāple of *Sodome* and *Gomorha* before their eyes: for thei might almoste se from their owne Countrie, the cituation of the townes, whiche by fire and brimstone sent from heauen, were consumed by the iuste iudgement of God: whose witnesse remaineth on the yearth for euer. For, where as before it was compared to *Paradise*, now it remaineth so in Gods curse, that it beareth no fruite that can sustaine man, but it turneth immediatly into smoke and ashes. As the *Heathen Historiographers* & *Cosmographers* witnesse, and namely *Cornel*

lius

the Deuill let loose.

linus Tacitus, & Strabo, although thei knew not the iudgement of God, from whence it proceeded. The Israelites whiche held *Samarita*, had there a plaine spectacle before their eyes, but thei could not beware by it, but so farre prouoked the wrath of God, that he driued theim by the *Assirians*, from the land that he had giuen them. Likewise their brethren of *Juda* sawe all these exam- Iuda. ples and iudgementes of God manifestly, and could not amende, but did worse then *Israel*: wherefore God punished them like wise by the *Babylonians*. Their successors might haue been warned by the examples and punishmentes of their predecessours. But it behoued them (as our sauio^r *Christ* Matth. 23. told them) to fil vp the measure of their fathers. And therefore God must needes vse extreme vengeance towardes them, and so curse them as we at this daie se, fro one ende of the worlde to the other.

Tobie. I am afraied least the like happē now to vs *Christians*.

Theo. It is fore to bee feared: For now *Iesus Christe* is come, whiche hath driuen and discovered *sathā*, that quietly raigned in the worlde, and called the Gentiles and *Paininis*, from whom wee sprang, to the
C.iii. grace

The first Dialogue called

grace of the Gospell, whiche euer before serued the Deuill and his Idols. But we very unthankfully receiue the grace that God hath shewed vs. Therefore we maie se what vengauce God hath vsed towards the Masse Churches, and againste all the Churches of *Asia* and *Africa*, by that false Prophet *Mahomette*, and by the Turke his adherentes: The moste Churches of *Europe* ought to take hede by their example.

Tobie. Thou saiest true, but we wil not passe for it, till wee bee as thei are, and till the same light vpon vs.

Theo. If we bee not wholly blinde, wee maie se how the Lorde hath poured out his wrath, and exercised his vengauce vpon vs, through that Remishe Antichriste, for what disolatiō and ruine hath he brought the Christian Church in. Now after all this greate desolation and ruine, which is fallen on all Churches, Iesus Christ hath vouchsafed to visite vs once againe with his Gospell, whiche we receiue euen as the Iewes did. Wherefore I looke for none other thing, but Gods iust iudgement vpon vs, euen as thei had, and haue to this daie: and there is none other likelihood, but that the

the Deuill let loose.

the better consumption of the worlde is at hande, when their wickednesse shall come to the fulnesse, as theirs of Ierusalem did, which was a figure of that last iudgement of God that we loke for. And that was the cause that our sauour Christ ioyned both together, in the aunswere that he made to his Disciples, when thei questioned with hym, of the destruction of Ierusalem, and the ende of the worlde.

Matth. 24.

Tobie. Then haue I good cause to saie, that the worlde is possessed with Devils.

Tobie. Naie, it is to be feared, least wee become worse: and least that wicked spirit come againe, with vii other spirites worse then hym self, and that our state bee worse then euer it was. For the likelihoodes bee very greate, the daunger is suche, that it is impossible for any to remedy, but only our Sauour Christe, who alone hath all power to commaunde Devils, whom thei feare, and whom onely thei obey. But seyng we haue forsaken hym, driuen hym awaie fro vs, and will not receiue hym again, when he offereth his grace: it is no meruaile tho there be many in the worlde possessed with devils, seyng he is gone that had onely power to cast them out. And therefore we are

The true Phisicke of the diseased and possessed worlde.

Matth. 8. 17.

Marke. 1.

The first Dialogue called

The Phisitios
of the disea-
fed worlde.

like those, that bound and chained the possessed man, that dwelt among the graues: for, though thei tied hym neuer so faste, it was to no purpose, he brake all, till our saviour Christe came, whiche healed hym, and made hym as meeke as a Lambe. Whiche worldly men could not doe, by al the meanes thei could deuise. There are many now adaiies, that go about to heale the diseased, franticke, and possessed worlde, and to driue the deuils out of hym. And thinke to doe it, by their owne pollices, counsels, aucthoritie, power, and richesse, and by the coniurynges and adiurynges of their Ceremonies and Traditions, but thei make hym worse, as wee haue prooued of long tyme, and dooe yet see it daiely before our eyes: what thinkest thou *Ierome*.

Ierom. He thinkes when the worlde comes out of suche Phisitios handes, he is like to those that are lead to S. Martines in France: for if thei be but frantike when thei are ledde thether, thei retourne from thence starke, starving madde. Also I feare me, least the coniurers that thou speakest of, shalbe rewarded as the seven sonnes of Sceua the Jewe, (whiche likewise were Coniurers) were, who in going about to caste

the Deuill let loose.

caste out the Deuill out of the poss. man of Ephesus, so prouoked hym that he ran on them, ouerthrew them, and preuailed against them, so that thei fled out of the house naked and wounded. *Actes. 19.*

Theo. The like shall happē to all those that goe about to appease the trouble and furie, that now possesseth the world, if they vſed any other meane, then the power and wisdom of the worde of God. For deuils can not be cast out, but onely by our sauior Christ, or his disciples whiche come in his name, power, and strength. For, it is Iesus Christ of whō it is written: y^e he appeaseth the noise of the seas, & the noise of the waues therof, & tumults of the people. Wherefore there is none but he that can deliuer y^e little ship of the churche of God, fro y^e swallowing gulphes, and troublesome seas of this world: for it is onely to him, y^e the windes & tempestes obey, which are creatures without reason or vnderstandyng, neither hearyng nor seying: therefore thei feare and acknowledge none but God, to bee their maister & gouernor. There is none other coniuration, that hath any power ouer the but onely the name of Iesus Christ: and he that cometh in any other name, or byn-

C.v. geth

Psalms. 65.

*Matth. 8. 14.
Ihon. 6.*

*The true con-
iuryng of De-
uilles.*

The first Dialogue called

Actes. 16.

geth any other doctrine, shal not heale the
disease, but rather increase it. And it is not
inough to come in the name of Christ, and
to bring his doctrine, but it must be doen
with his spirit, and faith. For, the sonnes
of Sceua did vse the name of Christ, when
thei Coniured the wicked spirite, yea, the
name of Iesus which *Paul* preached: but
he obeyed the not, for thei tooke the name
of Iesus in vaine, not haying suche faith
in hym and in his worde, as *Paul* had: and
therefore the Deuill answered them, that
he knewe them, but feared them not. Ma-
ny also in these daies come in the name of
Christ, and boast muche of his Gospel, but
because thei are without faith and affec-
tion, towardes the church of Christ, their
doctrine is of no greate force. For, the po-
wer of Iesus Christ and his doctrine, con-
sisteth not in wordes, but in faith: his troth
lieth not in the tong, but in the harte. For
the Gospel is no Gospel; nor the worde
of God is no worde, but onely the dead let-
ter, except it be ioyned with the power and
efficacie of the holie ghost, who is the auc-
thor thereof. Neither hath it any great po-
wer in him that vttereth it, except it be vt-
tered in faith, so that he maie truely saie
with

the Deuill let loose.

with *Dauid* and *S. Paule*, I haue beleue- Psalm. 116.
ued, and therefore haue I spoken. And, we 2. Cor. 4.
also beleue, and therefore speake. For, to v-
surpe the worde of God, onely in y^e mouth,
without the faithe and trothe of the spirite
of God, is to abuse the name of God, as the
falle Prophetes, Hirelynges, and En-
chaunters doe: for, the kyngdome of God
consisteth not in the woorde, but in the po-
wer and efficacie of the same.

Tobie. I beleue thee very well: & seying
that there is so little faith in the worlde, I
do not muche meruaile, though the worde
of God take so little effect in many now a
daies, as wel the Preachers as the hearers.
Furthermore, y^e maiest wel cal this worlde
a ragyng sea, for it is tossed and turmoiled
on euery side, with horrible & violent win-
des of ambition, vaine glory, auarice, extor-
tion, Pride, arrogancie, presumption, ouer
weenyng, enuie, hatred, malice, and venge-
aunce: whiche haue so swollen and moued
it, and tossed vp the waues so high, that I
looke euery howe whē it shall ouer flowe,
and drowne by the earth, as *Noes* flood did.

Theo. The Geographers, and natural
Philosophers write, that there are fouer
principal windes that blowe on the earth:
besides

The first Dialogue called

besides them there are other, every one in his place, but none of the writeth commonly of more then of xii. in all, and the violent blustering of one or two of these, is sufficient to trouble both the yearth, sea, aire, and to ouerthrowe altogether. Let vs not then meruaile though the sea of this worlde, be wonderfully troubled, & we in great danger, considering that there are more then xii. yea, xii. E. or xii. N. contrary windes, that cease not dailey to bluster and blowe one against an other. What waues will thei make? What tempestes muste thei moue? And yet we are in worse case.

Tobie. How is it possible to be worse.

Theo. Thus, those men that saile on this sea, are all in one danger, and therefore thei ought to laie holde on their tacklyng, and set hand to the ores, & so help the mariners and gouernors, to saue theselues from danger, & to auoide present death: but thei are so ouerthwarte, and so hate one an other, that to be reuenged the one of the other, thei boze holes in the Ship, wherein thei themselves are, to droune their fellowes, who cannot be drouned without them.

Tobie. I doe not well vnderstand thee.

Theo. When a ship is full of holes, are
not

the Deuill let loose.

not all thei in great dainger that are in it:

Tobie. Thei are not verie farre from their death.

Theo. What wouldest thou saie, if there were some in the Shippe, that would bore holes in it, to droune their fellowes.

Tobie. I would saie, y^e thei wer not well in their witts, & that thei were bothe murderers of their fellowes, & of themselves.

Theo. Euen the like is daily vsed among men. For we se that thei do not onely hinder themselves, in sekynge to hinder other, but also vndo the selues, in sekynge to vndo other. It is euen as muche, as though the brother, should go about to droune the brother, or one neighbor an other: so that thei are not worthy to be called mē, but rather sea monsters, whales, & suche other greate fishe, as eate vp the little fish. I would aske thee a question. If thou shouldest se a man teare his face, pul out his eyes, cut his nose and his eares, breake his head against the walles, & thrust a knife in his own throte: wouldest thou think him in his right wits?

Tobie. Who would not Iudge hym starke madde?

Theo. If wee marke the trade of the worlde now adaies, we can not but Iudge hym

The first Dialogue called

hym suche a one. For, sithe we are all one body, he that goeth aboute to hinder or vndo his neighbor, doeth he not lay handes on hym self? Doeth he not disfigure his owne body, and like a madd man teare his owne members? And so vndo himself.

Tobie. Doe you then meruaile though I complaine, and that my wittes bee so troubled, that I wotte not what to saie: I see that Truth, Right, Justice, and Equitie, are not to be founde on the pearth.

Princes
Courtes.

Theo. Where shall we seke them then? In the Popes courte, or in the courtes of Princes, or great lordes that persecute the churche of Christ? Who doeth now maintaine trithe and iustice, but onely suche as *David* describeth these of *Sauls* court to be: that is, his mortall enemies: of whō he complaineth thus. Thei goe to and fro in the euenyng, thei barke like dogs, and go about the citie. Behold thei bragge in their talke, and swordes are in their lips. Euen as thei that were sent by *Saul*, went and esme, and closed *David*s house, whē *Saul* sought to put hym to death, to the ende he might not escape, and as thei rored & howled like doggs that pursue wilde beastes, euen so doe thei nowadaies, seke after the true

Psalms. 59.
1. Samu. 19.

the Devill let loose.

true seruauntes of God. We may adde to
this sayng of *Dauid*, that that he saith in
an other *Psalm*, of the nature of the wic-
ked, thus. He saith in his harte, I shal ne- *Psalm. 10.*
uer be moued, nor be in dāger. His mouth
is full of cursyng, deceipte, & fraude, vnder
his tong is mischief & iniquitie. He lieth
in waite in y^e villages, in the secret places
doeth he murther th^e innocent, his eyes are
bent against the poore. Therefore doeth
the wicked condemne God: he saith in his
harte, thou wilt not regarde. Heare also
what *Micheas* saith touchyng the same
matter. The good man is perished out of *Micha. 7.*
the earth, & there is none righteous among
men, thei all lye in waite for blood, euery
man hunteth his brother with a nette. To
make good for the evil of their handes, the
Prince asked, and the Judge iudged for a
reward: therefore the greate man he spea-
keth out of the corruption of his soule, so
thei wrap it vp. The best of the is as a briar
and the moste righteous of them is sharper
then the Thorne hedge.

Tobie. All this we see in our tyme.

Theo. Therefore we maie well saie, that
it is the tyme whereof *Esai* complaineth, *Esaie. 59.*
sayng: Your handes are full, and polluted *Roma. 3.*
with *Psalm. 7.*

The first Dialogue called

with blood, & your fingers with iniquitie. Your lips speake lies, and your tong murmureth wickednesse. There is none that crieth for iustice, none iudgeth accordyng to trothe, but trust in vaine thynges. Thei speake thynges of nought, thei conceiue labour, and bryng forth the iniquitie. Thei haue broken the serpens eggs: and thei spin the spiders web. He that eateth of their eggs shall dye, and if thei bee broken, there will come forth a Cockatrice. The woorkes of wickednesse is in their handes, their feete run to doe mischief, and thei make haste to shed the blood of y^e innocēt. Their thoughtes are thoughtes of vanitie, wast and perdition is in their waies: thei haue not knowne the way of peace, and there is no iudgemēt in their pathes. Thei so peruerter their own waies, that whosoever walketh in the, shall not knowe peace. And therefore heare what counsell *Michea* giueth vs against suche people. Trust ye not in a frēd neither put ye confidence in a counseller, kepe the doores of thy mouth, frō her that lieth in thy bosome. For the sonne reuerſeth the Father, the daughter riseth by against her Mother, the daughter in lawe against her mother in lawe, and a mans enemies are

the Denill let loose.

are the men of his own house. Therefore I will looke vnto the lord: I will waite for God my Sauior, my God will heare me.

Tobie. I promise you, this is very good counsell.

Theo. Who cā deny, but that *Esay* was a great *Physitiō*, and did better knowe the Nature of man, then euer did *Esculapius*, *Hypocrates*, or *Gallen*, whiche are esteemed the princes of *Physick*: For in their lines, thei neuer made so good & true Anatomie of man, as the *Prophet* hath doen in this place, euen now alledged, neither did thei euer describe so truely & liuely, al the partes of the bodie, to make vs the better to knowe and vnderstand all the nature thereof. For he maketh an Anatomie bothe of body and soule, wherein he so aptly describeth all the partes with their properties, & there is nothyng that cā be added vnto it. He firste sheweth generally, what whole man is, then commeth he to the principall partes of him: that is, the hed and the hart: and frō them, to the tong and the mouth: the handes & the feete, to thende his Anatomie might be persute, & for further declaration thereof he saith: iudgement is turned backward, and iustice standeth a farre

A propheticall anatomie of man and of the world.

Esay. 55.

The first Dialogue called

of, for truth is fallen in the streete, and equitie cannot enter. Wea truth faileth, and he that refraineth from euill, maketh hym self a praie, and when the Lorde sawe it, it displeased hym that there was no Iudgement. And when he sawe that there was no man, he wondered that none would offer hymself: therefore his arme did saue it, and his righteousnesse it self did sustain it.

Tobie. I would he would yet saie more, for there was neuer more neede. I beleue when the Prophet spake this, he foresawe, by inspiration of the holy ghosse, the trade of the worlde nowadaies: for it is vnpossible better to painte out our tyme, or with liuelier colours, then he hath doen. For, what is the worlde now, but a wilde Forrest and desert of horrible theftes and murders: For there is now almost no iustice, but in the force of the hande and sworde, whereby he carieth awaie the price, bee it right or wrong. Is not this true *Ierome*?

Ierom. *Ouid* saith touching this matter that thei feare no lawes, but iustice and equitie are constrained to giue place to force and violence: and right beeyng overcome, is throwen doune, & laied vnder the sword. And anon after speakyng of the Iron age
in

the Deuill let loose.

in his *Metamorphosis*, he concludeth.

Lo now lies pittie vnder foote,

and Ladie Iustice laste:

Of heauenly vertues from this yearth,

in slaughter drowned paste.

He meaneth as muche in effect, as *Hesiodus* before hym had saied, whiche is thus muche in somme.

Now shamefastnesse and Iustice eke,

cleane clad in white araic:

Are fled from hence, and bootlesse

griefes, haue left to men for aie.

Seing then that it appeareth, that there is nothing, but wil & might in place of reaso and right, it is like the exāple that *Homer* bringeth forth of king *Agamemnon*, who saied: if ye wil not giue it me, I wil take it.

Tobie. That sentēce was very tirānous but what other thyng is vsed almoste now adaies: And *Hesiodus* speaking of the like thyng, bringeth forth an example of the Hauke and Nightingale, wherein he doeth as it were repproue tyrantes, and sheweth how the small and weaker sorte, are constrained to suffer wrong and extortion, of the stronger and violent: and that tirantes are among men, as pryng foule are among birdes, his words are thus muche in effect

The first Dialogue called

*But now to Kyngs a tale I tell,
whiche happily earst thei knewe:
The Hauke fast caught the Nightyngale,
and high in clouds she flewe.
This sillie birde, when she so felt
those gripyng tallents smart:
With mournyng voice she waild her hap,
when Hauke with cruell hart
Gan saie, thou wretche why wailest thou?
thy better hath thee quaild:
Though thou in song more pleasaunt be
my power hath now anaild.
I maie thee beare from place to place,
and suppe on thee this night:
I maie thee keepe or els release,
who can resist my might?
Hereby you see what follie tis,
to strue with higher powers:
Might, now is right, so for thy meede:
thou getst but stormie showers.*

*Tobie. Cruely poope men that are in ty-
rants handes, are like the Nightingale in
the haukes tallents, for, syng thei neuer so
sweetely (as the common Proouerbe is) the
belly hath no eares, let them talke, reason,
and shewe asmuche law for themselves as
thei will, it helpes them euen asmuche, as
did the swete singyng of the Nightingale*
cuf

the Deuill let loose.

out of the Faulcons tallentes. For, tyrantes heare with none other eares, nor other reason then their owne, that is their will, therefore, whosoever resisteth the, is neuer the nere, for he wrappeth hym self in more daunger, and moueth them to more wrath.

Ierom. Therefore, we maie well saie of this matter, that we daily proue that to be true, that king *Pirrhus* answered to one of his yong children, whiche demaunded of him, to whō he would resigne his kingdō, he answered. To hym that hath þ sharpest sword emongst you: there is almost none other reason in the worlde now adaies.

Tobie. When I consider the states and trades of diuers cities & townes, mee thinkes thei be like a den of theues: for there is almoste no occupation, art, or practise, but hath his pillyng & pollyng, wherewith he cutteth poore mens throtes. And when I consider þ frendship & agrement that countries, cities, townes, villages, neighbours, kinssfolkes, frendes, brethren, sisters, & generally all men beare one to an other, mee thinkes I see, Griphons, Lions, Beares, Bores, Molues, Doggs, Hoggs, Foxes, Snakes, Vipers, Scorpiōs, Cockatrices, Eagles, haukes, & other prying birds, with

The state of
the worlde.

The first Dialogue called

all kinds of wild beastes, shut vp together
in a parke or iron cage, which fight, sting,
bite, teare, deuour, & consume one an other
And who in this case dare come nere them
to set the at one. For thei will assone fal v-
pon hym that comes to do good, as on him
that comes to make debate, yea, rather so-
ner, & his daunger is greater. For, it is the
greatest & most dangerous state now ada-
yes, to be an wpright man. For the freche
prouerbe saith: he y makes himself a shepe
the Wolfe will eat hym. Therefore, we
must plaie the wolfes with wolfes, & wic-
ked with the wicked, if we wil be at quiet,
yea, it so rageth now adaies, that a man ca-
not knowe his frend fro his foe. And there-
fore, thei y meddle to reforme or set a staie
in this matter, are used as if thei had to do
with a deafe man, who when he is striken
or angred, striketh the next that cometh
nere hym, or y next that he metes, whether
thei be his frendes or his foes: wheither thei
come to hurt him or to help hym: for, lacke
of hearyng & vnderstanding, he is not able
to iudge of his frends fro his enemies, but
al aduētures without respect, laies on lode
as though euery man were his euemie.

Ierom. If it bee so daungerous to haue
to

The greatest
daunger now
a daies.

A deafe man
in a chafe.

the Deuill let loose.

to do with a deasse man, how muche more dangerous is it, to meddle with him that is bothe deasse, dombe, yea, and possessed with a Deuill, as many are in these daies? Thou hast heretofore compared the world to one, possessed with a Legion of Devils but as the possessed (whiche our Sauour Christ healed) were of diuers sortes, so are thei that now adaies liue in the worlde.

The worlde
deasse, blind
and possessed

Tobie. Why, how knowest thou that?

Ierom. Aske of *Theophraste* how many sortes our Sauour Christe healed, as he findeth in the Scriptures: and then thou shalt easely knowe, if all those diuers kindes of devils, whiche then tormented men are not now as rife, as euer thei were, or worse, and if there bee none possessed with devils now, whiche torment others also.

Tobie. Tell what thou thinkest of this matter *Theophrast*:

Theo. I am contented so to doe, but before wee enter any further in this matter: I muste desire leaue to looke home, and I will come againe straight.

Tobie. That is good reason, for we will not trouble thee, if thou haue other businesse.

*The title and somme, of the
seconde Dialogue .*

THE seconde Dialogue is entituled
(*Blacke Denilles*) because that men-
tion is made herein, of the moſte fu-
rious poſſeſſed with Denilles, whiche dwelt
among graues and deſertes, and of ſuche
menne as are like vnto them, and namely of
ſuche as bee tyrantes, perſecutors, and o-
pen enemies of the people of God. For, this
ſort of Denills and poſſeſſed, are leſſe trans-
figured into Angelles of light, then ſuche
cloaked enemies as make ſhewe of frendſhip
and familiaritie.

As concerneth the principall pointes,
whereof this Dialogue treateth, firſt there
is talke of diuerſities of ſuche Denilles and
poſſeſſed, as our Sauour Chriſt healed.

Afterwarde there is ſhewed thee, in
what ſence wicked menne maie bee holden
for poſſeſſed, and what maner of poſſeſſed
thei are.

Of good and euill Angelles, and what
thei doe about men.

Of the power, malice, and practiſes of
the Denill, and how ware men ought to be
of them.

Of the remainyng of the poſſeſſed in
graves

The Contentes.

graves or desertes, and the causes thereof.

Of suche as are ginen over to the Deuill, and of the iuste iudgement of God on the wicked, and the Image of their hell.

Of suche men as are of wilde and unbrideled nature.

Of the torment of the Soule and Conscience.

Of the power of the brideled Deuill.

Of tyrauntes possessed with Deuilles.

Of the Crownes of the redde Dragon, and their signification, and of the iudgement of God on all persecutours, that haue persecuted the people of God.

Of the nature and difference of Blacke Deuilles from White Deuilles, and how dangerous aswell the one as the other is.

The

The second Dialogue called Blacke Deuilles.

Tobie, Theophrast, Eustace,
Ierome.

Now that thou art come Theophraste, I praie thee shewe vs (ccordyng to thy promise) the diuersities & Natures of those that were possessed with Deuilles, whom our Sauour Christ healed.

Matth. 12.
Marke. 8.

Theo. The Euangelistes witnesse, that he cast out many wicked spirites, that tormented the possessed, wherof thei write not at large: but there are some other of whom thei write more largely & specially emoungest whiche also there wer great diuersity.

Tobie. Wherevppon doest thou gather that diuersitie, whereof thou speakest?

The diuersi-
tie of the pos-
sessed healed
by our Sau-
our Christ.

Theo. We maie gather it, either by the multitude of wicked spirites, that then tormented the possessed, or by the tyme when thei began to torment them, or by the working of wicked spirites in them, and the euills whiche the Deuilles did them, or by the qualitie of the persones so possessed.

Tobie. Shew vs the exāple of all these
diuers

blacke Deuilles

diuers sortes possessed, so that we may better vnderstande, this thy distinction.

Theo. There were some, whiche were not tormented with one wicked spirit onely, but with many, some likewise wer possessed and tormented with the Deuill from their childhoode, and youth: some other in their age, some also there were, whiche were not onely in greate furie and rage, by reason of the Deuills whiche possessed them, but also were both blinde, deasse, and dūbe. And touching those that were possessed, they were not all of one qualitie, as we shall perceiue more at large in this place.

Tobie. I doe not so muche demaunde of thee, the exāple of those that were tormented with many euill Spirites, because we haue already talked thereof, in talkyng of hym that was possessed with a Legion of Deuilles.

A Legion of
Deuilles in
the possessed.

Theo. Sainct Matthewe maketh not onely mention, of one that was so tormented with a nomber of Deuilles, but saith that there were twoo: Although Saincte Marke and Sainct Luke, make mention but of one onely, for that the storie of hym was sufficient for theim, to manifest that thyng that sainct Mattheu minded to set forth,

Ma^th. 8.

The second Dialogue called

Luks. 8.

The errours
of the Papists
touchyng
Mary Magda-
line.

forthe, for the power and grace of Iesus Christ, in the storie of the twoo possessed, of whom he writeth. To these twoo we maie adde that, whiche saincte Luke writeth of Marie Sagdaline, saiyng: That our Sauiour Christ cast out seuen Deuills from her, wherewith she was possessed.

Tobie. What hast thou to saie of these kind of possessed, & namely of *Mary Magdaline*: for there are many that vnderstand that those seuen Deuilles which our Sauiour cast out, were the seuen deadly sinnes whiche had ouercome her. Hast not thou heard the like *Eustace*.

Eust. Yea, I haue heard our Preachers preache so, whiche saie that she was a common Harlot, before she was conuerted to Christ, but when he couertrd her, he drove out seuen Deuilles out of her, that is to saie: the seuen deadly sinnes, whereunto she was subiect like a poore miserable sinner, giuen ouer to all filthinesse. I thinke *Theophrastus* will not saie the contrarie.

Theo. If I should shew how many kind of waies your Preachers are deceiued in this thyng, and you with them, I should spend to much tyme, and goe to farre frō the cheefe matter whereof we now talke:
where:

blacke Denilles.

wherefore I will but glaunce ouer the pointes whiche serue least to our matter.

Enst. Wherein is it that our Preachers are deceiued and we with them?

Theo. First, in that thei take *Marie* Luke. 7.
Magdaline, and *Marie* the sister of *La-* Ihon. 12.
zarus and *Martha*, & the sinner of whom Luke. 7. 3.
S. Luke speaketh, al for one womā, where in deede thei are thre seuerall women, as it is easie to bee proued by the Histories of the Gospell: if I had tyme to talke of it, but that I will leaue till more leasure.

Enst. What hast thou to saie more.

Theo. That your Doctors herein doe The number
shew their ignoraunce, in forgiuynge suche of mortall
number of mortall sinnes, as if there were sinnes.
but seuen.

Enst. Why, thinkest thou that there are moe?

Theo. Yea, I saie that all sinnes are mortal of them selues, for that thei deserue death, euen eternall death: and so remaine continually mortall to the reprobates, in as muche as thei neither aske nor obtaine pardon through Iesus Christ, whiche maketh them veniall to the elect of God, though stedfast faith in him. The difference
But because this betweene
is not to our matter, I will wade no further mortal and
veniall sinnes
ther

The second Dialogue called

ther in it.

The seven
Deuils which
were in Mary
Magdaline.

Euſt. Thinkeſt thou then, that thoſe ſe-
uen Druilles that were in her, of their ve-
ry nature and ſubſtaunce?

The difference
betwixt the
poſſeſſed, and
thoſe that the
Deuill dwel-
leth in by ſin.

Theo. No man can denie it, except he
will manifeſtly gaineſaie *S. Luke* and o-
uerthrow his meaning, for he ſpeaketh not
in this place of the forgiuenelle of finnes,
whiche Synners obtaine through *Jeſus*
Chriſte: but he manifeſtly ſpeaketh of the
merueilous woorkes of *Chriſte*, through
which, he not onely deliuered the poſſeſſed
of the wicked Spiritues whiche tormented
them, but alſo he healed many of diuers di-
ſeaſes, infirmities & ſickenneſſes. Where-
fore, there is no cauſe why thei ſhould here
take thoſe Druilles for the ſeven deadly
finnes. For if we will underſtande hereby
that our Sauour *Chriſt* driueth Deuils
out of thoſe, who he deliuereth out of their
handes, and withdraweth from ſinne: wee
maie rightly ſaie, that he woorketh many
ſuche miracles dailey. But thei are mira-
cles in the ſoule, whereof *S. Luke* ſpea-
keth no whit in the place here alleadged,
but of ſuche miracles as were manifeſtly
doen in the bodie it ſelf. For although the
Deuill dwell in thoſe that are ſubiect un-
to

blacke Deuilles.

to hym through sinne: neuerthelesse, we do not properly call them possessed with Deuilles, except thei torment their bodie, or so trouble their mynde, as it tourne into a furie or rage. And if wee should take the Deuilles for mortall sinnes, in all the possessed that the Euangelistes make mention of, wee could not then saie, that our Saviour Christe did cast out Deuilles of very nature and substaunce of the possessed whō he healed, but only that he deliuered them frō their sinnes. For there is no more reason to driue vs to take those deuils (whiche possessed *Marie Magdaline*) for sinnes, then of any other so possessed.

Eust. I perceiue well enough that I spende my tyme in waste to dispute with you. For your new Diuinitie condemneth all the doctrine of our Doctors and Preachers, and ye like nothyng but onely your newe opinions.

Theo. Our opinions are not newe, neither do we condemne the doctrine of your Doctors and Preachers, nor of any other, but where thei are contrarie to the pure worde of God. And if wee condemne any doctrine by this worde, it is not wee that condemne it, but God hymself; whose sentence

The second Dialogue called

tence we doe but pronounce as heretofore his Prophetes, Apostles and Euangelists haue doen.

Enst. Seing you exposid the holy scriptures as it pleasech you, I will let *Tobie* and you goe forwarde with your matter.

In what sence
the wicked
maie be holden
for possessed.

Tobie. I denie not for my part, but that the possessed which y^e Euangelists speake of, were verely possessed with Deuilles: otherwise then sinners, wicked and reprobate are commonly possessed with synne, through which the Deuil dwelleth in the. But on the other side, maie we not rightly holde the wicked and reprobate for possessed, which giue them selues ouer to the deuill, and doe the workes of the same? For though thei shew fairer countenaunce, the those whom we properly cal possessed, and shew them selues not so furious, neuertheless, thei many tymes execute stronger and horribler thynges, then thei do, whiche are euen holden for very possessed.

Theo. I doe not onely agree to that that thou hast spoken, but I saie further, that this sorte of possessed are muche more dangerous the the other, if a man could know them. For, the lesse thei are knowne the more hurt thei doe, not only to other men,
but

blacke Deuilles.

but to their owne selues. And because men can not well perceiue how the Deuil hurte their soules by meanes of sinne. God hath set forth this Image before their eyes in the persones of the possessed whiche are knowne to be suche, to the ende that by the thei might learne to know, by the tyranny whiche the Deuill executeth on their bodies, what tyranny he vseth on their soules when thei are giuen ouer to hym. Now, when wee reade that whiche the Euangelistes haue written of the possessed, let vs consider in them, the estate of poore sinners whiche are in the power of Sathan.

Tobie. What saiest thou to the first, touching the possessed, whiche are tormented with many Deuilles.

Theo. Thou knowest that it hath beene a common opinion among Christian men of long tyme, that God hath giuen to eche man a good Angel to keepe hym, and likewise that euery man hath an euill Aungell that striueth with the good, and goeth about to hurte and wholie ouerthrowe hym whose euill Aungell he is.

Tobie. Yea, I can yet saie the prayer by rote that was taught me whē I was yong to bequeath me to my good Aungell. But

E. i. tell

The second Dialogue called

tell me I praie thee, thinkest thou not that euery man hath a good and ill Angell?

Theo. Thou maiest here perceiue by the histories of these possessed which were tormented with so many Diuelles, that thei had more then one euill Angell a peece, for thei had as many euill Angelles as thei had Deuilles within them.

Tobie. If God suffer many Deuilles at once to fall on one man, to hurt and destroy if thei can, I doubt not, but that he giueth also when it pleaseth hym many good Angelles to his children, to guard and defend them from those wicked Angelles, whiche are plaine Deuilles.

Of the garde
and ministry
of Angelles.
Psalm. 91.
Hebru. 1.
Math. 4. 18.
Psalm. 34.

Theo. The holie Scripture maketh no expresse mention that God giueth any certaine number of Angelles to his elect, to conduct and defend them, but it generally teacheth vs, y God hath created Angels to serue those that are appointed to life everlasting, and that thei be assigned to them, to defende them. And therefore the *Psalme* saith: That the Angels of the Lorde are camped like an hoast, about them that feare the Lorde. Furthermore, wee reade that the charge of a whole Countrey, kingdome or Empire is giuen by the Lorde to
one

blacke Deuilles.

one Angell, as Daniell doeth plainly declare. Likewise wee reade, that God hath sometymes sent many Angelles to keepe and defende one man, as witnesseth the vision of *Heliseus* seruaunt: when the Lorde caused hym to see the succour that he sent *Heliseus* his maister. Daniel. 10. 2. Kyng. 5.

Tobie. Seeyng wee haue so many enemies, and so cruell, wee haue greate neede of Gods sauegarde, & that he sende his Angelles to keepe, guide, and defende vs, or els we should surely be but very ill kept.

Theo. Although our good God and father, hath very well prouided for that from the beginnyng: neuerthelesse, we must not bee carelesse, but watche continually, as warriours doe, that looke euery houre for the assault or allaroms of their enemies. And therefore, after *S. Peter* had admonished the faithfull to cast and laie all their care on God, assuring them, y^e God would be carefull for them, he exhorteth them after this maner: be sober & watche, for your aduersarie the Deuill as a roaryng Lion walketh about, sekynge whom he maie deuour, whom resist stedfast in the faith. Seeyng then that the lorde hath warned vs of the malice of our enemy, and of the desire

Wakefulnesse
against snares
& assaults
of Sathan.

1. Peter. 5.

The second Dialogue called

that he hath to hurt and ouerthrow vs, and the diligence that he vseth therein, and likewise of the duetie on our part to resist him, and the meanes that God giueth vs to defende our selues, against that so daungerous an enemy, certainly we ought not to be carelesse and slothfull therin. For, if we despise the warnynges, that God by his worde hath giuen vs, and care no more for them, then if wee were out of daunger, doe we not deserue that God in iust iudgemēt should giue vs ouer, into the hādes of our aduersarie, as children of rebellion and disobedience. For, we are forbidden to tempt God: and we bothe tempt hym and mocke him, when we despise his warnynges, and vse not the meanes, whiche he in his word hath declared vnto vs, and by whiche he will helpe and succour vs. And therefore the exāples of the possessed, that we spake of euen now, maie serue to waken vs, that we be not sodainly overcome with so cruel an enemy, who as he desireth nothing but our vtter destruction, so he ceaseth neither daie nor night, to range and come to and fro, to set on vs at vnawares, as we se euidently by the example of Job, and in the similitude whiche wee spake of before, that

our

To tēpt God.

Dan. 6.

Math. 4.

Luke. 4.

Psal. 95.

Heb. 4. 4.

1. Cor. 10.

The Deuilles
diligent to
hurter

Iob. 1. 2.

Math. 22.

blacke Deuilles.

our Sauioꝝ Chꝛist made vnto the Iewes,
touchyng the wicked spirite that wand-
red in the desertes, and sought for rest.

Tobie. If one deuill be sufficiēt to trou-
ble, and torment the whole world, in what
state bee the poore possessed, that are not
onely troubled with one, but with many.

Theo. To th' ende that we maie the bet-
ter iudge of this matter, and perceiue the
malice and rage of our aduersarie, lett vs
cōsider in what furie he brought those pos-
sessed, whiche answered our sauioꝝ Chꝛist,
that thei had a Legion of Deuilles within
them, because thei were possessed with a
great number: as it well appeared (when
Chꝛist gaue them leaue to depart) by their
enteryng into the Heard of Swine, that
were there by: and then wee shall well vnder-
stand, how we maie come to the know-
ledge by suche examples, into what state
the Deuill byngeth mennes foules, tho-
rowe the synne that raigneth in them, and
into what tormēt and trouble he byngeth
the whole worlde, by thesame meanes.

Tobie. I wene S. Mathew writeth that Math 8.
these twoo possessed, of whō thou speakest,
came forth of the graues, & were very fear-
full, so that none could passe that waie.

E.iii. *Theo.*

The power
that the De-
uill hath to
torment men

The second Dialogue called

Marke. 5.

Theo. S. Marke touchyng this matter saith, that he had his abidyng of hym that he spake therof, among the graues, and no man could bind him, no not with chaines: because that whē he was often bound with fetters & chaines, he plucked the chaines in sinder, and brake the fetters in peeces, neither could any man tame hym: and alwaies bothe night and daie, he cried in the mountaines, and in the graues, and stroke hymself with stones. Sainet Luke saith further of this matter, that he was long time possessed with the deuill, and he ware no Clothes, neither abode in house, but in graues, and breakyng the bandes that he was bounde with, was caried of the Deuill into the wilderness.

Luke. 8.

Tobie. There are many thynges to be considered in these possessed, in whiche I would knowe thy minde.

Theo. Shewe them in order, and I will answer thee to euery of thein, as GOD shall giue me grace.

The abidyng
of the posses-
sed in graues
and desertes.
Luke. 8.

Tobie. The first is, touchyng their abidyng in the graues and desertes: and why the deuill rather caried them thether, then to any other place. For, sainct Luke saith plainly, as thou diddest rehearse euen now that

blacke Deuilles.

that the deuill did carpy thē to those places.

Theo. Thou must vnderstande, that the deuill doeth not onely torment the possessed in their bodies, but also thei so trouble their vnderstanding, that all bodily tormētes wer nothyng, in comparison of the torment of the mynde, now the deuill hauing thus troubled their myndes, puttēs horrible and straunge thynges in their imaginatiō: so that many times thei knowe not, whether thei be beastes, men, or deuilles: whether thei be quicke or dedde, but euen as their imaginations and fantasies carry them.

Torment of
the body and
mynde.

Tobie. I haue seen frantike, Melanco- like, and furious men, whiche were not esteemed to bee possessed, and yet had suche imaginatiōs, as could not be remoued out of their heddes, though the straungenesse thereof were incredible. I haue heard many tales of diuers, that haue been in that takpng: but emongst other, of some which becpng out of their wittes, thought thei were ded: and had this toye rooted in their fantasie, that thei could by no meanes bee perswaded to eate meate: For, when any man offered theim either meate or drinke, thei answered, that thei were dedde, & that

Fonde imagi-
nations of
franticke men

The second Dialogue called

ded folkes did neither eate nor drinke: so þat some of the haue died of hunger and thirst: and some of them haue been brought to eating, because that other whiche fained to be ded as well as thei, did eate and drinke.

Nider in formicar. Lib. 5. cap. 12.

Theo. Ihon Nider maketh mention of a certaine Citezen of *Vienna* in *Austriche* whom he sawe whilest he studied there, that could neuer bee perswaded, either to eate or drinke, beeyng in this rauerie that thou speakest of, but died for honger. Now, if diseases and euill humours that bee in man, be able so to trouble his braine and vnderstandyng, it is not to bee doubted, but that the Deuill can trouble hym more, and by many other meanes, whereof men knowe not the causes, whether it be that he vse the meanes, of the euill dispositiō of those that he seketh, or that he doe it without the aide or meane thereof. And therefore it is verie likely, that those deuilles whiche possessed the men, that we euē now spake of, had put some suche like toye in their phātastie, and made them imagine that thei were dedde. For whiche cause, thei fled the company of the liuyng, and withdrew themselves into the graues (whiche wer places appointed for the dedde) as vnto the lodgyng meetest

blacke Denilles.

test for them, accordyng to their fond imaginatiō. And because desert places be not inhabited, thei withdrew themselves thither, to flee the cōpanie of men. For, there are some melancolike and furious folke, y^e so hate men, & are greued with the conuersation of others, y^e thei cannot away, either to see or heare any body, but desire to bee alone like wild beasts. It semeth that these twoo possessed men, were of these sortes, and therfore desired to be in desert places.

Tobie. Thei that liue in feare of Death, The feare of death.
liue in a meruailous paine.

Theo. Thei liue in a paine whiche tormenteth them, more then Death it self.

Tobie. I doubt not thereof. But mee semeth that these, whiche already haue opinion that thei be ded, and bothe flee frō the conuersation of men with greate hatered, & also this present life, are in muche more miserable estate. For, he that feareth death liueth somewhat betwene feare and hope, but he that hath this opinion, that he is already dedde, is not onely out of all hope of life, but euen in the case of a condemned person, in the handes of the hangman, or as the damned soule in perpetuall paine.

Theo. Therfore thou maiest well think

E. v.

in

The second Dialogue called

in what torment, the Soules of the poore possessed are, haupng suche imagination. For thei were, as haupng alwaies present death before their eyes, and dyng continually, and yet can not wholly dye.

Tobie. How could thei imagine to bee already dedde, and yet to dye againe, as if thei were not wholly dedde? It semeth that these imaginations, be quite contrary.

Theo. Thou must not meruaile at that, for there is no staie in those, that are troubled in minde and vnderstāding, but chiefly when the deuill puttes in foote: for thei haue no certaine iudgement, to iudge any thyng by reason, neither to vnderstande reason when it is told them. Furthermore thou shalt vnderstande, that the tormentes of these, whiche are giuen ouer into the hādes of the Deuill are so horrible, that it casteth thē into vtter despaire: and therefore thei seeke all the meanes thei can, to ridde themselves of it, though it be neuer so impossible. Wherefore there is no doubt, but that the damned, whiche beare the iudgement of God, feeles themselves so ouerladen, with the burthen of his wrathe and curse, thei would gladly bee dispatched: yea, so ded, that there might be no memorie of thē after

The torment
of those, that
are giuen o-
uer to Satan.

blacke Dewilles.

after death, no more then of brute beastes.

Tobie. I doubt not but that thei had rather their soules were mortall the immortall, and that their bodies might not rise againe, rather then to rise to perpetuall torment.

Theo. Thou maiest well vnderstande, that it was not for nought that our Saviour Christ saied of Judas: that it had been better that man had neuer been borne.

Matth. 26.

The iudgement of God on the wicked

Tobie. Wherefore saied Christ so thinkest thou?

Theo. He saied not simply that it had bin good that Judas had neuer bin borne. For how mischeeuous so euer he was **G D D** made his wicked treason to serue to his glorie. And therefore it was good that he was borne in respect of gods glory, which created all thynges to that end. But sithe Judas was so wicked y^e he mischeeuously rebelled against God, and therby deserued eternall damnation, our Saviour Christe spake in respect of y^e person of Judas, that it had been better that he had neuer beene borne, the so wickedly to cast away himself for euer. Wherein our sauiour Christ teacheth vs two thynges worthie to be noted.

Prouer. 16.

Tobie. What is the first?

Theo.

The second Dialogue called

Theo. That is: that God so maketh wicked Instrumentes to serue to his glorie, that by them he executeth his eternall ordinaunce, and yet neuerthelesse he punisheth theim for their euill imaginations and wicked woꝝkes.

Tobie. What is the other point?

Theo. The other point is: that he thereby declareth vnto vs, how horrible y^e paine of the wicked and reprobate is, in that the greatnesse of the same is not to be compared, with the excellent gift of this mortall life, and the benefites which we maie here receiue.

Tobie. Yet life is a good and excellent gift of God.

Theo. That is very true. And therefore if it be better for man neuer to haue liued, or neuer to haue bin made, then to be made to beare the euerlasting curse of God thou maiest easily iudge, how greate a burthē it is, to beare suche a iudgement. And thereby wee maie perceiue that, whiche Iesus Christ speake to Judas concerning this matter, was likewise spoken to all the reprobate & enemies of God. *Ouid* because we can not vnderstande nor comprehend them, God hath here set forth before our e-

blacke Denilles.

yes horrible images in these possessed me,
whereof wee speake. For I would aske
thee a questiō. Whether hadst thou rather
(if thou were put to thy choyce) neuer to
haue been bozne, or to bee for euer in the e-
state that these possessed men were.

The Image
of the hell of
the wicked.

Tobie. I had rather if I had none other
respect but my self, neuer haue been bozne
into the worlde.

Theo. And yet all that is writtē of these
possessed men is nothing, in comparison of
the tormentes of the damned & reprobate:
which beginneth not onely so sone as thei
are departed out of this present life, but e-
uen whilst thei liue, so soone as thei resist
God, & fight against their own cōsciēces

Tobie. Wee maie then place those wic-
ked ones that thou speakest of, in the num-
ber of these possessed men that make their
abidyng in the graues: as if thei were al-
readie lodged with death, and had hym al-
waies before their eyes.

Theo. Though thei make a fairer shew
towards the worlde, then the possessed do,
and are not so muche tormented in bodie,
yet are thei no lesse tormented in spirite &
conscience then thei: for though thei goe a-
bout to appease it, as much as thei can, yet
the

The second Dialogue called

Esaie. 48.

the Lordes sayng shall alwaies remaine true which he spake by the mouth of *Esaie*: sayng. The wicked shal neuer haue peace nor quietnesse, but shalbe continually like the Sea, whiche is alwaies in torment.

Thei that hate and are wearie of all men.

Tobie. As concernyng those that thou speakest of, whiche hate all men and their conuersation, and seeke to be solitary, because all the world doth extreamely auoyd them, I haue knowen some, that in steede of ioiynge in their wines and children, thei haue so extreamely hated them, that thei could neither see them nor heare them, nor abide any other person.

Theo. Thou maiest well place those in the nomber of those possessed that fled into the Desertes. For there are some wicked ones so enuious and hatefull to euery mā, through the extream couetousnesse that continually griueth their greedie harte, that thei would haue all the worlde them selues: therefore as thei can awaie with no man, no more can any man away with the: yea, thei can not awaie with them selues. And this is the cause that thei become like to these possessed men, which not onely fell vpon all suche as passed by and thei met, so that none durst passe by the waie where thei

Math 8.
Mark 5.

blacke Deuilles.

thei were, but also thei cruelly tormented themselves, and beate themselves against the stones.

Tobie. If the Deuill haue suche power ouer those whom he ruleth, that he causeth them to torment them selues, yea, if thei could to destroy them selues, we neede not meruaile if suche be cruell and furious against others.

Theo. Notwithstanding, thou seest how God hath Sathan so in bondes, and bryde-
leth him by his prouidence, that he cannot
woorke his will, neither in the person of
these poore possessed, nor in any other: for
though these possessed breake their chaines
and bonds, so that none could keepe them
bounde nor staie them: neuerthelesse, thei
could neither destroy themselves, nor hurt
any other further then the Lorde gaue the
leauē.

The Deuiller
power bried-
led.

Tobie. If God had not prouided, they might haue doen muche harme, considering that thei were so furious, mighty and strong, that there were no bonds nor chaines but thei brake.

Theo. Thou maiest well think, that that strength came not alone of them selues, for thei were but men as other men are:
whereby

The second Dialogue called

whereby wee maie perceiue, that the Deuilles whiche possessed them, did employe their force to worke suche thynges, as surmounted the order of nature.

Jude. 13. 16.

Tobie. It is not to bee doubted but that their strēgth came from them as thou hast saied: for it is certaine that it came not frō the spirite of God as Sampsons did: who also brake chaines and bonds, caried away Towne gates on his shoulders, and ouerthrew houses with þ strength of his hāds.

Theo. Neuerthelesse, thou seest how God hath these possessed in suche bondes, that notwithstanding the strēgth that the deuilles gaue them, yet were thei alwaies so subiect to Iesus Christ, as if he had had them in chaines and bondes, and although thei fledde to the graues and desertes, yet when it pleased Iesus Christe, he brought them from thence, and cōstrained them to appeare before hym, as if a Iudge should call a wicked doer out of prison: to appere before hym, to giue sentence against hym. Now if our Sauour Christ, haue shewed suche power on these possessed, and ouer the Deuilles whiche tormented them, we maie not doubt, but that he hath as much power now as euer he had, to repress the
cloaked

blacke Deuilles.

cloaked possessed, that are now adaiies, and Tyrauntes
also these Deuilles, by whom thei are con- possessed,
ducted and gouerned. But especially wee

maie be well assured, that he will not loose
the bridle more to tyrauntes, then to these
possessed, who thei resemble in many thin-
ges. For, thei are strong and mightie pos-
sessed, whom mannes power can not easi-
ly resiste: yea, and thei bee furious, like the
lorde and maister that thei serue. And ther-
fore, it is written in the *Apocalips*, that the

red Dragon had seuen heddes, and on eue-
ry hedde a croune, and he had also ten hor-
nes. For, the Deuill hath at all tymes go-
uerned suche tyrānous Kynges and Prin-
ces, as persecuted the people of God. Fur-
thermore, lawes be giuen to men, as bon-
des and bridles to restraine them, from all
kinde of riot or beastly life: And therefore
Dauid admonisheth vs, sayng: Be ye not Psal. 32.

like an Horse, or like a Mule, whiche un-
derstande not, whose mouthes thou doest
bind with Bit and Bridle, least thei come
nere thee. But there is neither bit nor bri-
dle, that can restraine the tyrannie, and fu-
rie of tyrauntes, by reason of their power,
and the practises that the Redde Dragon,
whiche is the Deuil, worketh in them and

The crownes
and hornes
of the redd
Dragon.
Apoc. 12.

The second Dialogue called

Dan-7.

by them. Wherefore, thei maie well bee compared to those furious, violente, and wilde possessed men. But our greatest comfort, is, that Iesus Christe whiche is their iudge, is able inough to cal them to iudgement before him, either to brydle their rage, or to condemne them to the bottomelesse pitte of helle to the Deuill, whom thei had rather obeye then God. And therefore it is wrytten in the booke of Daniell, that the Sonne of God hath Iudged and condemned all beastes: By whiche is signified the empire and kynngdomes, whiche haue persecuted the people and churche of God, and haue doen so muche harme on the yearth.

Tobie. I vnderstande this poynte verie well: Now remaineth to heare, what *Ierome* hath to saie,

Ierom. Because that the tyrantes which openly persecute the people, and Church of God, and vse nothyng but rage, force, and violence, doe manifestly declare themselves, to bee the enemies of God and his church, it semeth that we maie rightly cal suche possessed and deuills, blacke deuills.

Blacke Deuils

Tobie. Why saiest thou so? Didst thou euer see, either blacke or white Deuilles?

Ierom. Seyng thei are spirites without bodies

bodies, thei cā neither be blacke nor white,
for thei can receiue no colour, lithe that co-
lours haue no place, but in visibible and cor-
porall thinges. But I speake this, because
Painters commonly paint Deuills black,
and wee imagine them so to bee, whiche is
not wholie without reason: For, seying the
Deuill is Prince of darkenesse, the colour
is verie meete for his liuerie, because it re-
presenteth darkenesse muche better, then
any other, as whitenesse best representeth
light: for whiche cause cōtrariwise, Pain-
ters commonly make Angelles white and
shinyng: And when thei haue appeared to
men in likenesse of menne, thei haue often
tymes appeared after that manner, as the
holie Scripture witnesseth.

The Prince of
darknesse his
liuerie.

Tobie. Seeyng the Deuill is a Prince,
yea, the Prince of the worldes, and is also
called the Prince of darkenesse, it is good
reason that he should haue a liuerie, as o-
ther Princes and lordes haue, and that it
should be blacke. And so seying thou diddest
call these blacke Deuilles, that we talked
of, thou makest me imagine that thou thin-
kest, that there are also white deuils: or els
thou needest not to haue vled that title, as
a distinction of blacke Deuils from other.

Math. 28.
Mark. 16.
Luk. 24.
Ihon. 20.
Actes. 1. 10.
Ihon. 12. 15.
2. Cor. 3.
I luke. 22.
Ephie. 2.

The second Dialogue called

White Deuils
2. Cor. 11.

Ierom. As wee maie rightly call those blacke deuills, whiche openly shewe themselves to be Deuills, so likewise maie we call those white deuills, whiche transfigure themselves into Angelles of Light. For, although thei bee Deuilles in deede, neuerthelesse, thei disguise themselves so, that thei are taken for Angelles of Light, though thei be Angelles of darkenesse.

Tobie. I thinke those white Deuils, are more daungerous then the blacke, for that thei are more subtle and traiterous then other, and are no lesse cruell and furious.

Ierom. There is no difference, but that these white Deuils, can better couer their crueltie and rage for a tyme, but in the ende thei are rewarded like hypocrates, euen as thei are deuilllike hypocrates, their cloked hipocrisie, crueltie, and furie, must be discovered. And therfore it cometh to passe many times, that these kind of deuils become more fell and murtherous, then any other.

Auncient
blacke Diuels
and white
Deuilles.

Theo. Seyng we haue spoken of blacke Deuilles, I would wee speake a little of white Deuils, that we might learne their nature, and beware of them.

Ierom. As thou hast had examples of blacke Deuills, in all the auncient tyrants

blacke Deuilles.

tes, whiche heretofore haue persecuted the churche, whereby thou maiest knowe their nature, thou hast likewise many examples of white Deuils, in all y^e auncient Heretikes, and in all the Hypocrites, and householde enemies of the churche: whiche hath euer doen more harme, then all the open enemies that euer the Churche had, how cruell so euer thei were.

Tobie. Now that we are deliuered from these auncient white Deuilles, I would wee should now talke of these of our tyme, whiche touche vs nerer.

Ierom. I think *Theophrast* wilbe ready whē thou wilt, to satisfie thine expectatiō.

Tobie. And I will also be ready to heare when it pleaseth hym.

Theo. Then we shall al quickly agree. But before we ende this talke, I wil shew you one auncient exāple of a Deuill, that was bothe blacke and white, who hath many fellowes in these daies.

A Deuil both
white and
blacke.

Tobie. What Deuill is that?

Theo. It is *Iulian* the *Apostata*. Whē this *Iulian* became Emperour, and had re-nounced the Christian Religion, which he before professed, he went about with all his might, wholy to abolishe it, and to establissh

F.iii. that

The second Dialogue called

that Heathen religio, whiche he followed. And because he knewe by experience, that the tyrantes before hym, profited nothyng with their persecutions against the Christians, but rather increased that Religion, whiche thei sought to abolishe, then diminished it, he tooke a contrary waie to them, muche more dangerous then theirs. Wherein we maie rightly saie, that the blacke deuils of his predecessors tyrantes, couerted themselues into a white deuill, in the person of this *Apostata*, for he went not about to pursue the christians, & with cruell persecution, torment and death, to make them renounce their faith, and to embrace his *Paganisme*, but rather to win them by flattery, worldly honour, riches, giftes and presentes. And therefore at the first, he entreated them very courteously, and compassed that none should torment or trouble them, or constraîne them to doe Sacrifice to their Gods, but suffer them quietly to liue with their owne Religion.

Tobie. That was a wonderfull subtiltie for, many maie soner be ouercome by suche meanes, then by persecution and torment.

Theo. Thou maiest be sure that he won many by that practise. For the ambitious, glorious,

Julians deuill
conuerted
into a white
deuill.

Tripart. hist.
lib. 6.

Allurings of
Iulian to de-
ceiue Chri-
stians.

glorious, and couetous, whiche desired honours, riches, and offices in the court, and to be heaued vp into high dignitie, sought to please hym, perceiuyng that thei were most made of that most fauoured his religion, and were farthest from the Christian religion, whiche this *Apostata* hated to the death. But notwithstanding all these practises, he could not winne so many by this meanes as he desired: for, by reason that there were many Christian Emperours before hym, since *Constantine* the greate, the number of the Christians was greatly encreased, in so much that *Iulians* Courte was full, and the greatest parte of his officers & seruantes were Christians. For this cause he vsed a more subtil craft and dangerous sleight, to deceiue the most vertuous, & those which most feared God, and his religion. For he knewe that good life and holie conuersation would moue the people. And because y^e Pastors, and Ministers of the Christians, were the of very vpright life and holie conuersatiō, and that by their example thei stirred and drew men to their religion, and to follow their doctrine, and also confirmed those more which had already receiued their religion,

F. iiii.

Christians in
Iulians Court

The second Dialogue called

Another subtilty of Iulian to make men haue the better deuotion to the heathen religion.

The offence of the euill life of Pastors

ligion, he went about to reforme the state and liues of the Priestes and religious men of the Paynims, and their Gods & Idols, after the example of the Pastors and Ministers of the Christians. And this he did, to the ende that the Christians should cast the Gentiles in teeth, with the wicked life of their Priestes and Ministers, neither that the Gentiles being offended therewith, should be moued to forsake their heathenish religion, and become Christians. For thei that haue any sparke of the feare of God, yea the very superstitious and Idolaters, mislike their Pastours and Ministers of what religion so euer thei be, whē thei perceiue their wicked and vicious life. For euen the wicked them selues, looke for better life then their own at their hands whō thei esteeme to bee their guides, & to haue administratiō of thinges which thei think holie. And therefore thei require of suche persons a straighter and uprighter life than their own or any other. For thei think thei haue more libertie then thei that ought to be the example & rule of their life. Wherefore, thei can not suffer that to be in them, which thei can well suffer in other that are not of that calling, yea and in themselves,

as

blacke Denilles.

as wee see the *Papistes* at this daie. For,
not onely the most superstitious & demute
of them, but also the least religious, the
greatest mockers of all religion, the most
vicious and vnruely of all, are sore offended
with their *Priestes* and *Monkes*, and crie
out against them, that thei leade an offen-
siue life, and a life that seemes not to bee
according to their profession. And therfore
there are many of bothe sortes, that care
neither for them, their calling, nor religio.
But because thei can not iudge of true re-
ligion, wright life, and good conuersatiō,
accordyng to the rule of Gods worde, thei
are contented with the life of their *Priests*
and *Monkes*, so that there bee no notable
or apparant vice in them. It sufficeth the,
if thei haue onely an outward shewe of dis-
cretion and holinesse, which thei take prin-
cipally to consist in superstition, hypocri-
sie, ceremonies, counterfaiting, & outward
works: and not in true Christian vertues.
And therfore, whosoever can best plaie the
superstitious hypocrite, pleaseth the best,
and is best esteemed amongst them. And
this knew *Iulian the Apostata* very well.
Therefore, he commaunded the *Priestes*
religiōs and *Ministers* of the heathens

Hypocrisie in
stead of holy
life.

A reformatiō
of *Iulian* in
the heathens
Priestes.

J. v.

God,

The second Dialogue called

Tripart. hist.
lib. 6. cap. 28.

Popish reformation.

God, to enforce themselves at the least to counterfaite as much as they could the life and manners of the Pastors and Ministers of the Christians: and that they should use themselves so, that there might bee no apparant or notable crime in them, whiche might make the people mislike the, their Ministerie, or the Religion of the Gods whiche they serued. Wherefore, he forbadd them to go to any common plaies, to Tauerne, or to meddle with any filthy practise, or any dishonest arte not seemely for their calling. To be shorthe, he made suche a reformation among these fellows, as the Pope and his make commonly among themselves for their Priestes, Donkes, and the rest of their Clergie. For whē they see that euery mā crieth out at their pride, pompe, brauerie, pleasures, ditties, and at their greate excesse in all thynges, at their Epicurian life, giuen ouer to al filthinesse and enormitie more then any other, they make a shewe of reformation and creation of suche vice and horrible sin as raigneth amongst them, whiche they can in no wise excuse: but in the meane while, they neuer come to the principall matter, but are contented to dazell the eyes of the poore ignorant

rant with a fained apparance of slight re-
formation, as in apparrell, in pompe, in
meates, & excessiue beautie, in hautes,
in horses, in pastimes, and in the obserua-
tion of their Ceremonies; and suche like
thynges: and as for the moſte notable and
infamous vices whiche they can not for-
beare nor correct, it sufficeth for reforma-
tion thereof to worke secretly, and not so
openly and commonly that all the worlde
perceiue it, and point at them, and that the
moſte vicious, vnruly, and moſte offence
themselues, be not offended with their of-
fensiue life. In this meane while, there is
no talke at all of their false doctrine, nor of
the abuse in their Religion, and in their
whole state, but only in these things which
are so euident and intollerable, that there is
no man can beare with it, no man so blunt
or blinde, that can not perceiue it, and that
knoweth it not, and openly cōdemneth it.

Tobie. The all their reformatiō is none
other thing, but onely an hypocrisie, which
serueth the for a cause, the better to couer
their filthinesse before men, to th'ende that
their estate be not discried, nor defamed.

Ihesu. This reformation is of lesse ap-
pearance, then the reformation of *Julian*
the

The second Dialogue called

The Philoso-
phicall life of
Iulian.

Tripart.hist.
lib.6.

Iulians court
Tripart.hist.
lib.6.

the *Apostata*. For, he did not onely refoyme
the priestes of his religion, as I haue said,
but he did also shew hymself to bee a very
good Emperour, liberall, and charitable to
y^e poore. For, his life would shame a greate
many now adaies. I say not onely Empe-
rors, kinges, and Christen princes, Popes
Cardinalles and prelates of the Church,
whiche are more worldly, then the world it
self, but euen Monkes, Hermites, and the
moste reformed, and the straightest liuers
of the all, though their appearance of holi-
nesse be neuer so greate. For, firste he was
very well learned in all humaine learnyng
and very studious, so that he was alwaies
at his booke, or other wise occupied in some
vertuous and honest exercise, at the least in
outward shewe. And therfore he loued wise
menne, but principally *Philosophers*, with
whō his court was euer furnished. Since
Iulius Cæsars tyme, there was no emperour
but he, that could recite in the Senate or
cōcell, the orations or declarations of his
owne makyng. As for his court, and y^e rest
of his life, he liued more like a sober and co-
tinent *Philosopher*, then like an Emperour
or worldly prince: & therefore he put awaie
his Cookes, vsyng suche sober and simple
diet,

blacke Denilles.

diet, that he needed the not. Yea, he had no Barber of his own, for he said one Barber could serue a great many men. To be short he liued a Monkish life. For, he was taught and brought vp in his youth with Monkes who in those daies, wer not so soye degenerated frō the maners of th'auncient Monkerie, as thei are at this present: But their life had greate appearaunce of holinesse.

The Monkish
bringyng vp
of Iulian,

Iulian therfore, had a smatche of his youth-ly instructiō and bringyng vp, which serued him the better to colour his Idolatrie. For this deuill profited so wel in that Monkish schole, that he had good skill in dissembling.

To be short, he lead suche a life, as if there were any at this daie: I will not speake of princes, but of prelates of y popish church (who ought to bee the light of other) that should liue suche a life, in suche cōuersatiō and suche knowledge, men would esteemie them for holy men, yea, thei would worship the as yong little gods. For, after his wife died, he neuer married again, but liued in cōtinence all the reste of his life, neither was there at any tyme, any whooredō perceiued in hym. Furthermore, he had no seruantes about him, to maintain pleasure or pastime but onely to serue his necessitie. And as

The dissimu-
lation of Iu-
lian.

The conti-
nence of Iu-
lian.

touchyng

The second Dialogue called

The founda-
tion of Ho-
spitalles by
Iulian.

The charitie
of the aun-
cient Chri-
stians.

touching his liberalitie & charitie, wherof
I spake before, he erected hospitalles, after
the ther ample of the Christians, as well for
waifaryng strangers, as for those of the
countrie: and commaunded suche to be erec-
ted, throughout all his citie. And gaue to
the greate reuenues, bothe of corne, wine,
myndew, and all other thynges necessary for
the maintenaunce of the charges therof: but
chiefly he gaue greate liuyng to the poore,
that kept the temple of the Gods. He com-
maunded also, y^e the heathens should make
collections for the relief of y^e poore, as chri-
stians did. For he said, y^e it should be great
shame for them, if those wicked Galileas,
whiche fro time to time had suffered so great
hardyng and losses, and so greate perse-
cution for their religio, should be so liberal
and charitable, that not onely thei should su-
stain the poore, whiche were of their owne
religion, but also should succor & help both
Jewes and Gentiles, whiche were their e-
nemies, and that he which had the Empire
of the whole worlde, and thei that followed
his religion, should be more niggardes to-
wardes their owne, then the Galileas wer
to strangers, y^e to their mortal enemies.
And therefore he thought it greate shame,
bothe

blacke Deuilles.

bothe for hym and his Religion (whiche he would exalt aboue the christian religiō) to be ouercome in liberalitie and largenesse, by the Christians, whō he called Galileās in despite and mockerie, (because Christe and his Apostles came out of the countrie of Galile, whiche was the moste despised euen emongest the Jewes: as it appeareth by diuers places of the Gospell, and specially by S. Ihon.) And therefore he named Iesus Christ with the same name, calling him Galilean in despite and mockerie.

Tobie. For ought that I cā perceiue, al this liberalitie of *Julian*, y^e thou hast talked of, proceeded not of true liberalitie, nor true charitie, that he gaue to the poore and needy, but for enuie of the Christians, and spite that he had, that their charitie and liberalitie, did so muche honor their religiō, drew men to it, and dishonor the *Painims* religion. And therefore he would not, that their religiō should be lesse honored in this matter, then the Christian religiō. And by that I perceiue, that the christians in those daies, had to doe with a subtle Deuill: who could cunnyngly chaunge hymself from a blacke Deuill into a white. But I would wishe, if we can now haue Angels in stede
of

Ihon. 1. 7.
Christians
called Gali-
leans.

The second Dialogue called

of deuills, that at least we had many suche deuills in that point, but principally emōgest you that brag so muche of the reformation of the Gospel. For, seing þ you hate the Pope, & prelates of the Church, Priestes, Monkes, and all the Religion whiche you call Papishe, and that ye crie so muche against them: I would ye would (in spite of thē, and in shame of thē) become more liberal and charitable then ye bee: and that ye had more care for the poore that are emōgst you, then ye haue: and þ ye would so honor your religion, that ye might keepe it from blame, and that those whiche you call Papistes, should not surmount you in liberalitie and charitie, as *Iulian* did to honor his religion, in despite of Christ, and the Christian religion. For, if liberalitie & charitie were as greate in these daies emong you, as in old tyme it was emōg auncient christians: ye should haue as greate a vantage ouer your enemies, as those good Christians had ouer the Gentiles. But you care not for any suche honour. How saiest thou *Eustace*, is not this true?

The example
of Iulian to
the shame of
Christians.

Charitie re-
quired in
those that
brag of the
Gospell.

Eust. Though thei brag neuer so muche of their religion, and shewe thēselues very well affected to it, and desire greatly the aduauuncyng

aduauuncyng and exaltynge thereof, and the
abolishyng of ours, neuerthelesse, their de-
uotio is not so great, that thei become one
penie þ more liberall for it, neither is their
charitie so great, that thei forget any iotte
of their coueteousnesse, whiche is greater,
more greedy and insaciably in them, then e-
uer it was, or is among vs, whom thei call
Papistes, or amongest our Priestes, Mon-
kes, and Prelates, against whom thei crie
out, as though all charitie were quenched
in them, and that there were no coueteous-
nesse in all the worlde, but theirs. For, so
far are these newe Christians, frō giuyng
any thing of theirs, to þ relief of the poore,
that thei euen take awaie that, whiche o-
thers haue giuen the heretofore. Yea, so far
are thei frō erectyng, or giuyng any thyng
to Hospitalls, that thei will not maintaine
those, whiche were founded by their prede-
cessors to their hādes. There are many ho-
spitals, whiche heretofore haue bin gouer-
ned by priestes, whiche were muche better
gouerned then, then thei bee now by these
newe Church reformers. For maisters of
Hospitals are many tymes made, as Bat-
liffes, and other officers bee made, not so
much to minister Justice, & to execute the

The third Dialogue called

office committed to them, as to fill their purses, and to make them riche. Is not this a godly reformation, to make maisters of hospitals, not suche as are mete to gouerne the goodes of y^e poore, but suche as cā shift for themselves, and make the poore faster.

Tobie. What answerest y^e to that *Theophaſt*? me thinkes *Eustace* speaketh reaso.

Theo. I would he had lesse reason so to saie, but yet he taketh euery thyng at the worst. If he loketh so muche at those that dooe not their duetie, that he forgetteth to looke on those that doe it. But put the case that there wer greater disorder in this matter on our behalfe then there is. I would y^e Papistes (whom *Eustace* now defendeth) would so enuie vs, that in spite of vs, they would become more charitable and honest then either they or we bee yet, and that they would surmounte vs in all vertues. But though they be holden for neuer so zealous in their Religion, yet I feare not that they will so dishonour vs, as I haue wished.

Tobie. I think that neither they nor you are so spitefully bent, to goe about to dishonour one another after this sort, how spiteful so euer ye be one against another in other thinges. But we will leaue suche occasions

in whiche some will whiten themselves in
blackyng other, and talke we again of /
han the *Apostata*, whose storie thou haste
not yet ended. Thou hast already told, how
he transfigured hymself into a white deuill
diuers waies, but thou haste not yet decla-
red, how the white Druill become blacke.

Theo. Whē he saw, that by all the mea-
nes that he could deuise, he could not abo-
lish the Christian Religion, and establish
and augment the Heathen Religion, but
that contrariwise it increased more and
more, he was mercurilous angrie, and in
suche rage, as he could not forbear, but in
the ende manifestly to open it. And here
vpon he forbad the Christians, the reading
of the Heathen Poetes, Orators, and Phi-
losophers: to the ende that thei might not
alledge them for auctoritie againste the
Heathens. For, he vsed to saie: the Christi-
ans dooe picke vs and thruste vs through,
with our owne fathers, because thei did
confounde the Heathens with their owne
bookes: And whipped the with their owne
Rodes, as the faithfull at this daie dooe
whipp the Papistes. For, if we had none o-
ther bookes but their own, we should haue
sufficient to condemne them all of false re-

The second Dialogue called

ligion and abuse. Wherefore if thei would doe well, thei should rather forbid the faithfull to read their bookes, then the holy scripture. For, the dishonor is the greater vnto them, if thei bee condemned by their owne writings, & by suche bookes as thei make of greater auctoritie, then the scripture it self, for that thei will rule y^e doctrine therof according to y^e contētes of thesame bookes.

Tobie. But did not *Julian* the *Apostata* otherwise persecute the christians, then to forbid them the readynge of these bookes.

Theo. He could not wholly forbear persecutynge of the, and would haue vsed more crueltie, if he had durst. But his deuill was sore troubled in this. For, when he would haue plaied the black deuill, and haue spewed out his swellynge venim, two thinges hindered hym: The one was that, whereof I spake before, that is, that he sawe that it profited little or nothyng to retourne to that first furie, wherewith he vsed of olde tyme to stirre and enflame auncient Tyrantes, to suche cruell persecutio against the Christians. For, he had often prooued full sore against his will. O how the fleshe and constancie of Christians had repulsed the sharpe pointes of the cuttynge swordes
of

of tyrantes, quenched their furies, & bath-
quished all their rage and furie. On the o-
ther side, this Devill sawe, that in *Julians*
tyme the number of the Christians was so
greate, that *Julian* could not vse greivous
and cruel persecution amongst them, with
out his hinderaunce, and great daunger of
his person and Empire. For, his court, yea
and his campe were full of them. Yea how
many Lordes, Captaines, and Officers
had he in his Court that were Christians?
amongst whom *Valentinian* that was Em-
perour after him, was in great authoritie.
Who so little feared in *Julians* time to de-
clare the honor & reuerence that he beare
to the Christian religio, and how he hated
Julians Paganisme, and that entring on a
daie in *Julians* company into the Temple
of *Fortune*, (whom the *Panims* helde for a
Goddesse) he strooke a Priest on the eare
which sprinkled Holy water at the entrie
of the temple, because he threw a few drops
on his Cloake: and tolde hym that he had
spoyld hym, and not purged hym. For the
Panims beleued as our Papistes now a
daies doe, that sinnes were purged awaie
by Holy water. Being then y *Valentinian*
durst bee so hardy in the presence of *Julian*

The third Dialogue called

hymselfhis Emperoz & Prince, *Julian* had not so little vnderstandyng but he did wel forsee and cōsider, what trouble he should byng not onely his Court in, but also his Empire, if his deuill should become a black deuill and tirannous persecutor. Wherefore, he was constrained to countefait the white Deuill, & dissemblingly to let many matters slippe, whiche neuerthelesse were greate grieue and harte breakyng to hym: But he was faine to bee patient perforce. And when he sawe that the Christian religion prospered more and more, when they had any release without persecution, this white Deuill forgetting the maske wherewith he was disguised, falling into a great rage, came to his natural and first occupation, and became a black Deuill as before. And then knowyng not at whiche ende to begin, but perceiuyng all thynges went from euill to worse, beeyng at his wittes ende, he knewe not what part to plaie.

Tobie. Verely hee had a troublesome parte to plaie, and not without cause, for he had to doe with a very strong aduersarie, when he had to do with God. If or were he white Deuill, black Deuill, or traſſormed into what Deuill he would, God knewe hym

hym well enough what malke so euer he tooke on, and knew the waie how to ouerthrowe all his enterprizes and practizes, and to confounde and ouercome hym.

Theo. There are many now adades in the world that plaie the same parte, and amongst them many that are, *Apostates* as *Iulian* was : for thei haue had sufficient knowledge of the Gospel, to be condēned with him: But these fellowes are as much troubled to play those parts that thei play as *Iulian* and his Deuill was. For thei see y it is impossible to finde water inough to quēch the fire of the Gospel which is kindled round about them on euery side. Thei see there is no hope to quenche it by their fires, as heretofore thei haue thought. For experience hath taught them, that one fire quencheth not an other, but rather enflameth it the more. Thei see also into what daunger thei are like to bring themselves, if thei continue suche *Tarmagantes* and plaie the blacke Deuils as thei haue doen heretofore. And therefore now thei begin to plaie the white Deuils, more then thei haue doen, & are contented to confesse that their cruell and rigorous maner was not the best nor surest waie for them. For this

The second Dialogue called

cause thei are contented to goe more gently to work, and to hide their black Devils hornes more then thei had wont, til thei see occasion to shew them againe, more safely, & accordyng as thei shal see their strength encrease or deminish, and as their desired meanes shall be graunted or debarred th. For looke thei neuer so smoothe, it is easie to be iudged what thei pretende, and that thei counterfaite the white Deuilles, but onely because thei cānot be black Devils, or suche as maie beare the whole swaie.

Tobie. I vnderstande now what thou meanest, let them play their partes as thei can, seyng thei can not as thei would: and in y meane while make thou ready to shew vs farther of white Deuilles, as thou promistest, before thou toldest vs of *Julian* the *Apostata*, and of those Devils parts that he plaied.

The

The third Dialogue called white Deuilles.

THE third Dialogue is called *White Deuilles*, for the reasons mentioned before in the second Dialogue.

First, there is talke of the confession that the *Deuilles* made of Iesus Christ, likewise of their worshipping of hym, and of the complaints that thei made of hym, and the agreemēt that thei desired to haue with him.

Of good *Deuilles*, and the manifestyng of the possessed by meanes of the Gospell, of their accusing and complainyng of him, and of the faire shewes that thei haue.

Of suche as make the Gospell serue for their gaine, and can not beare the yoke of Iesus Christ.

Of good Sheepehardes and hirelinges, and how either of them dischargeth their calling, and of their estimation amongst men.

Of the administratiō of Church goods, and the abuse thereof, and of the fault, that the wicked burthen the true ministers of God withall, by meanes thereof.

Of the enemies, of the discipline of the Church.

Of the want that we haue of good Ministers,
G.v.

The Contentes.

ministers, and the contempt that wee haue
them in.

Of the tyrannie vsed to the Church,
and of our chaunging of olde Poperie into
newe.

Of Clarcke Popes, and Laie Popes.

Of the discorde and denision that is a-
mong those that bragge of the reformation
of the Gospell.

Of the chaunging of mens traditions,
into like or worse.

Of the continuall discord betweene God
and the Deuill, and betwene their children
and seruantes.

Of the Church mingled with good and
euill.

Of the persecutiō and rebellion of those
whiche saie thei be of the Church, against
the true ministers of the same.

Of the foundation as wel of the Pope-
dome of long gownes, as of short gownes.

Of the euill reformation of the Church.

Of Magistrates abusing their Offices.

Of Priestes and Monkes transformed.

Of the true reformation of the Church.

Of the great euill that proceedeth of the
ignorance of many, and of the diuersitie
thereof.

Of

The Contents.

Of false reporters and tale tellers, that hinder the true discipline of the Church.

Of the euill iudgement of the wicked against the true Ministers of the Lorde.

Of those that alwaies desire respite to come to talke, and of the fault in too long bearyng with the disorders in the Church.

Of the hypocrisie of those that seeke excuses to hinder the discipline of the Church.

Of the obedience that alme owe to God.

Of the o'de and newe Gadarens, and of the Hogges of eche of them.

Of the true meane to keepe or drine awaie Iesus Christ.

Of the diuers feare of God, and the diuers knowledge of the Gospell.

Of the causes that hinder many, from followyng of the Gospell.

Of those that are afraied of Christes commyng, and of the vaine feare that tyrantes haue, least the Gospell should make them loose their Kingdomes and Lordships.

The

The third Dialogue called white Deuilles.

Tobie, Ierome, Theophrastus,
Eustace.

Tobie.



Eyng we are all agreed to
talke of white Deuils, nom
þ wee haue talked of blacke
Deuilles.

Eust. And I am ready to
heare what thou wilt saie, touching them.

Ierom. Before Theophrastus enter into
this matter, I thinke good to remember
one poinct, whiche I forgate, when I tal-
ked of the difference, whiche wee ought to
make, betwene blacke and white Deuils.

Tobie. What is that?

Ierom. It is, that as there is difference,
betwene blacke & white Deuils, there are
also diuers kindes of white deuils. For as
some deuils are blacker one the another, so
some are likewise whiter one the another.

Tobie. I thinke thou meanest thereby,
that some of the haue fairer shewe of good-
nesse then other some haue, and can better
counterfect the Angelles.

Ierom.

blacke Deuilles.

Ierom. That without doubt, and therefore in comparýng some with other some, thei maie seme to be blacke Deuils, which other wise seme to be white.

Tobie. I doe not well vnderstand, what thou meanest.

Ierom. I will make thee vnderstande it by example. Seyng the Papistes, whiche resist the Gospell, be named Christians as well as other, thei maie bee counted white Deuils, in comparíson of Jewes, Turkes and Paimins, whiche declare theselues to be open enemies, bothe of Christ & his Gospell: but if thou compare them with those, that bragge of the title and reformation of the Gospell, the persecuting Papistes will seme blacke deuils, when other shall seme white. For, thei be bothe false Christians, but th'one hath a fairer shew then th'other, for he couereth hymself with the cloake of the Gospell, & the reformation of the same.

Tobie. I vnderstand thee very well, but let vs now heare what *Theophrastus* hath to saie.

Theo. The Euāgelistes saie not onely, that those possessed wherof we spake before came & presented the selues before Christ, but *S. Marke* and *S. Luke* saie farther, that

Marke. 5.

Luke. 8.

Matth. 8.

The third Dialogue called

The Deuilles
worshipping
and cōfessing
Iesus Christ.

that he of whō thei write, fell on his knees
before Christ & worshipped hym. And fur-
thermore, all the thre Euāgelistes whiche
haue written this storie, witnesse, that both
these possessed cōfessed openly, that Iesus
Christ was the Sonne of God, yea, of the
highest God.

1 hon. 6.
Matth. 8.

Tobie. Thei made almoste as good a cō-
fession of Iesus Christe, as saint Peter
and his fellowes did.

Theo. But thei did it not with suche a
hart, nor to suche an ende; for that thei wer
Deuilles, whiche spake it by the mouthes
of these possessed.

Tobie I thinke no lesse. But what was
the cause thinkest thou, that thei did so: for
the Deuill hateth none so muche as Iesus
Christe, and feareth nothyng more then
that Iesus Christ should bee esteemed and
acknowledged among menne, for the true
sonne of God, as these Deuilles confessed.

Marke. 1.
Luke. 8.

Theo. The Deuill honoured not Iesus
Christe, onely by the mouthes of these pos-
sessed, but also by other, of whiche Saint
Marke and Sainte Luke make expresse
mention. Thei saie first, that in the Sina-
gogue of Capernaum, there was a manne
whiche had an euill Spirit, that cried out
when

when he perceiued Iesus Christ, and saied
amongest other thynges, I knowe that
thou art the holy one of God.

Tobie. Wherefore did the Deuill call
Iesus Christ, the holy one of God?

Theo. It is as muche to saie, as that he
knewe Iesus Christe, to be the holy one of
holy ones; that is to saie, the true sonne of Ihon. 17.
God, wh^o the Father hath sent to sanctifie Actes. 16.
mankinde: we read also in the Actes of the
Apostles, that *Macedonia* in the toun of
Philippi, there was a maide that had a spi- The Sooth-
sayer of Phi-
lip.
rite of sothsayng, whiche gat her mastres
muche gain with sothsayng, she followed
Paule and his fellowes, and cried sayng:
these men are the seruantes of the moste
high God, whiche shewe vnto vs the waie
of saluation, and this did she many tymes.

Tobie. This Deuill whiche spake in
this sothsayng maide, made no mention
of Iesus Christe, in the wordes whiche he
used to Paule and his fellowes.

Theo. Though he named not Iesus Christ
by name, yet he did hym the greatest honor
that might bee. For, praisyng the Apostles
and seruantes of Iesus Christ, as he prai-
seth them, he declareth their doctrine to be
of God, and to byng true saluation vnto
man.

The third Dialogue called

mā. Now, sayng the Apostles taught, that this saluation was communicated to man, by Iesus Christ, and by none other: this euill Spirite plainly confessed, that Iesus Christ was the sauioꝝ of the world, the true sonne of God, and generally all þ̄ doctrine contained in the Euangelistes, whiche he approued, in the approuyng of the Ministers of the same, because thei preached it.

The confessio
and constrain-
ed praier of
Deuilles.

Tobie. Thou hastenot yet tolde me, why these euill spirites made suche confession, and why thei shewed this honour to Iesus Christ, whom the deuill goeth about with might and maine, alwaies to dishonour.

Theo. There are many causes that moued them so to doe. First, when the Deuill must appere before God, he is like a transgressor, that cometh before his Prince and Iudge. Who, how wicked and rebellious so euer he be, is constrained spite of his teeth to acknowledge hym his Prince & Iudge, & to confesse þ̄ truth vnto him of al his misbehauioꝝ. For, if he will not confesse it willingly, the racke shall make him confesse it whether he will or no. So these Deuilles whiche were in these possessed, were in the presence of Christ, not onely as transgressors, whiche are brought before the Iudge,

to haue sentence of condemnation, but as transgressours, whiche the Iudge hymself tooke with the dedde doyng, and which are presently condemned, because thei can not deny the fault, that thei were takē withall. For Iesus Christ tooke these deuils exercising the greatest crueltie that thei could, on these persones whom thei had possessed, and seducyng the people as muche as was possible. And because thei are perpetuall enemies of God, & are taken with the dedde doing, and cannot resist his power, thei are constrained by force to honor hym, & shewe hym homage, and to acknowledge and confesse him to be suche as he is. Thei do it likewise to flatter him, because thei knew well inough that it bootes not to resist hym by strength, for he is stronger then thei.

Tobie. He thinketh that these words agree very well with þ other words which the Deuils vsed to Iesus Christ: For, thei cried: What hast thou to do with vs Iesus the Sonne of God? Art thou come hether to torment vs before the tyme? Wee prae thee and charge thee by God, that thou torment vs not. It is also writtē, that thei besought Iesus very instantly, that he would not send the out of the countrey, nor into þ

The cōplaint
of Deuilles.

Math. 8.

Mark. 3.

Luk. 8.

The third Dialogue called

bottomlesse pitt, but if he would cast them out of the possessed, that he would giue the leaue to goe amongst the heard of Swine y^e fed therby, and to remaine amōgst them.

Theo. The possessed of which S. Mark and S. Luke make mention, whiche was in y^e Synagogue of Capernaum, cried also: Oh what hast thou to do with vs Iesus of Nazareth? Art thou come to destroy vs?

Tobie. By these wordes wee maie easily iudge, that the worshippynge confessiō and praier that these Deuilles made, was but by constraint, and therefore proceeded not of any good will either of the possessed, or of the Deuilles that were in them, but by the power of God, whiche enforced and constrained them so to saie. Thei also did it, to obtaine gentler intreating at Iesus hand, then thei deserued.

Theo. It wel appeareth, that thei know Iesus Christ, but thei will not obeie hym, but resist hym as muche as thei can. And though thei bee not able to resist hym, yet thei will, yet thei will fight agaynst hym: but perceiuyng that thei be too weake and overcome, thei giue hym faire words, thei beseeche hym as their maister. And here it should seeme that their furie and rage was subdued

Marke. 5.
Luke. 8.

The Deuilles
desire attone-
ment.

subdued, but it is but in shew and by force. Thei complaine of Iesus Christe as if he did them wrong, or that he vsed them more vncurteously the thei deserued, and before their tyme be come. To bee shorte, thei desire nothyng but peace and agreement.

Tobie. And notwithstanding, seing that the Deuill is authour of warre and strife, peace can not greatly please hym.

Theo. Also he desireth not peace for that it pleaseth him, but only to escape y^e hands of Iesus Christ. For he is like the enemy whiche being beaten & ouercome, desireth to get out of his enemies handes that hath ouercome hym, y^e afterwarde he maie more strongly and cruelly warre against hym.

Tobie. It is no maruaille though the deuill vse this subtiltie and dissimulation: for there are diuers men that vse the same many tymes, not onely towards men, but towards GOD himself. Therefore, in my iudgement, we may wel compare them to these possessed, & make the their fellowes.

Theo. Tell me thy mynd more plainly.

Tobie. I haue knowen diuers, that in tyme of health & prosperitie, haue not onely giuen them selues ouer to the greatest filthinesse and mischeef that is possible for

The third Dialogue called

Good Devils
when thei
could do no
more harme.

any man to committ, but also haue openly withstood God, as if thei would willingly defie hym, and pluck him out of his celestial Throne. But afterwarde when God hath laid his hand on them, either by greivous and dangerous sicknesses, or by some other misery and mishap, so, that the danger was extreame, thei then became good Devils, like to those of whom wee talke. Thou neuer sawest more gentle, more tractable, nor more deuout people in our warde shew. Thei are the best Catholiques that may be found. Thei peeld, thei promise to become the honestest mē in y^e world. They will neuer doe more amisse, but will liue a straiter and holier life, the holy Hermites themselves. But when it is once past, and the danger escaped, thei forget all that thei haue promised, and like wilde beastes that haue gotte their neckes out of the collar, thei retourne to their first nature, and become worse then euer thei were.

The Gospell
manifesteth
Deuilles.

Theo. There is nothynge that more manifesteth those sortes of Deuilles and possessed, then the pure preaching of the word of God: it is then principally, that thei vse those wordes that the Devils vsed whiche Iesus Christ cast out, wherof wee talke
euen

euē now. For there are many (but chiefly
Priests, Donkes, and other principall up-
holders of Antichrist, & of his sinagouge,
which is the Romish Court and Church,) whiche
many tymes plaie the plankes of this Deuill.
For thei resist the Gospell of Iesus Christ,
and those that maintain and followe the same
with might and maine, with fire and sword,
and by al other meanes that thei can imagine
and inuent. It is them that crie out against
Iesus Christ, and saye: What haste thou to doe
with vs: why art thou come to torment vs
before our tyme? Suffer vs in peace and quietnesse,
wee haue nothyng to saie to thee. I thinke
Ierome, that thou hast often heard, the enemies
and persecutours of the Gospell, vse
suche like wordes.

Ierom. It is ordinarie with the wicked
enemies of God, to laie all the fault on the
Gospell, and on those that faithfullly fauor
and followe the same, accordyng to their
duetie, as if thei wer rebelles, fraimakers,
sedicious, and troublers of common peace
and quietnesse.

Theo. Wee haue manifest examples of
this that thou speakest, as well in the Pro-
phets and Apostles, as in Christ himself,

The wicked
accusing of
the Gospell.

to gogvng
yd 25009
Lm 25009
.. 25009

Luke. 23.
Actes. 27.

The third Dialogue called

for these haue all been burthened, with the self same accusation.

Jerom. The like maie be saied of all the Martyres, and other faithfull Christians, whiche haue liued at all tymes in y^e world. But to retourne to our talke, of those Deuilles and possessed, I my self haue heard some ere now, that haue saied to the true Ministers of the Gospell, whom God had sent to declare his truthe: who the Deuill sent ye hether: What haue ye to doe here? Why tary ye not in your owne countrey, ye runnagates: what haue you to doe with vs? We haue nothyng to doe with you, we care not for you. Why suffer you vs not in quietnesse and peace? But I remember a pretie sayng of a Curate once, to a Preacher that beganne firste to preache the Gospell in that countrey.

Theo. Why, what saied he?

Jerom. Why came ye so soone, if ye had taried a while longer, all had been ours.

Theo. What ment he by that?

Jerom. He ment that if these newe preachers, had not come so sone, and haue preached then y^e Gospell, which so fore warreth against the Pope and all his Priestes and Monkes: thei would in final tyme to their false

The cōplaint
of the newe
possessed.

The manner of
gettyng of
goodes by
Priestes and
Monkes.

faſſe doctrine and Religion, with their abuſe and ſuttle practiſes, eaſely haue ſcra-
ped and gathered all the gooddes in the
worlde to themſelues, and haue leſte little
or nothyng to othes.

Theo. He perceiued it very well: and
therefoze we maie liken hym and his fello-
wes, to thoſe deuils whiche crie: Why art
thou come to torment vs before our tyme?

Ierom. Theſe kind of fellows that ſaie,
Qui noſtra tollit inimicus eſt: he that taketh
awaie ours, is our enemye. Thei regarde
not whether thei haue gotten the gooddes
that thei poſſeſſe, well or euill, wherefoze
thei eſteeme all thoſe to be enemies, that in
reaſon demaunde reſtitution of them, and
declare that it belongeth not to theim, but
that thei haue ſtolen it fro the church, and
poore members of Jeſus Chriſt. And be-
cauſe thei haue gotten theſe greate riches
whiche thei, their parentes and frendes in-
ioye, and whereby thei be maintained, and
doe get daily more and more, vnder title of
their falſe pietyhood, Hokerie, and falſe re-
ligion, thei crie out againſt thoſe that con-
demne their eſtate, as if thei were murthe-
rers. For thei knowe that thei cannot bee
long maintained, if that toler or maſke be

H.iiii. taken

To whom the
goodes of the
Church be-
long.

The cloake
wherewith
the Prophetes
of Antichriſt
couer them.

The third Dialogue called

taken awaie, wher in thei make and couer
all their falshood, abuse, and blasphemie.

The colour
that the De-
uilles com-
plaint hath a-
gainst Iesus
Christ.

Theo. It is very hard for simple & igno-
raunt men, to knowe the wrong, that these
enemies of the truthe, dooe to the true ser-
uauntes of God, by reason of the Deuillish
subteltie y^e thei vse, and their shamelesnesse
not vnlike these Deuils, that complained
of Iesus Christ: and asked hym, what he
had to dooe with them, as if he had offered
them greate wrong, and warred againste
them without reason. For, as for them, it
seemeth that thei haue nothynge to saie, but
that Iesus Christ should suffer the in peate
and quietnesse: and therefore y^e fault is not
in them, as thei saie, that there is no agree-
ment betweene Iesus Christe and them, if
Iesus Christe did not trouble them, and
were cause of all the strife.

What is first
to be confi-
dered in all
controversie.

Ierom. I am afraied if thou hold on, that
thou wilt become the deuills atturney, for
it seemeth by thy talke, that thou giuest a
very good colour of reason to their cause.

Theo. If wee should onely regarde the
complaint of the Deuilles, without consi-
dering the principall cause, wherby this
disagreeing is grounden, it might seeme
that Iesus Christ was in great fault. But

we

we must consider, who began the strife.

Ierom. Seepong that God is the God of peace, and not of strife, and the Deuill is a murder-
1. Cor. 14.
Phil. 4.
1 hon. 8.
 erer from the beginnyng, it is not to be doubted, but that the Deuill is the author of all the discord and strife.

Theo. I putt the case that a whorehunter or baud, steale a waie an honeste mans wife, and the hous bande commeth, and demasideth his wife of this ruffian, that hath stolen her a waie, and reuileth this ruffian or baud, for the wrong that he hath dooen hym, and goeth to lawe with hym, whereby there ariseth great strife, I would aske of thee who were in the faulte: Either the hous bande, who hath had this great wrōg, or the Rausher, who hath plaid hym this wicked pranke.

The cōplaint of those that doe wrong against those that receiue wrong.

Ierom. This whorehunter or baud, hath as muche reason to complaine and bee angry, as hath a theefe or robber, whiche is called to account of theftes and robberies whiche he hath committed, and whiche is called to iudgement for the same.

Theo. It is certain, that suche fellows would haue nothing to doe, with those that thei haue wronged, neither with suche iudges, as should call them to account, and

D. v. pronounce

The third Dialogue called

pronounce sentence against them.

Ierom. But neuerthelesse it followeth not, but that thei whiche haue been thus wronged, haue iuste occasiō to pursue their right. Neither doeth it followe, but that Iudges and Magistrates, dooe verie well execute their office, in condemnyng suche accordyng to their desertes. And though thei crie out against those whiche sue the: we haue nothyng to do with you, thei maie well be answered: but we haue to doe with you. For if the wicked and gilty might be quitte, and escape the gallowes with suche cōplaintes and cries, thei would al escape. And if there were reason in these cōplaintes, the Iudges and not the gilty ought to be condemned, thei that demaunde iustice, and not thei whiche haue cōmitted the fact and deserued correction and punishment. Wherefore the common prouerbe is well verified in suche, as bothe offer wrong and complain, that the lambe hath troubled the wolues water, & he can bothe bite & be biten.

Theo. This is the greatest wickednesse in the worlde, and yet it is dailely vsed against Iesus Christ and his Seruauntes, whenfor uer thei haue to doe with the wicked, and reprove them of their faultes, and

goe about to byng them vnder the yoke of the Lorde. This is the cause that thei crye out against the Gospell: This is the meanes that thei trouble the world with. This is the cause that euery man crieth against the seruantes of God: Let vs accuse them of felloinie. What saiest thou *Tobie*?

Tobie. You haue talked of Priestes and Monkes, and such other which you call Papistes, how thei complaine as sore wronged, because thei go about to reforme them, according to the word of God, but haue you no such possessed among you: you haue so much of the reformation of the Gospell? But I promise you I will not accuse you any farther in this matter, but will leaue it to *Eustace*, who shal go forward with it.

Eust. As for me, I knowe many, whiche liked the Gospell well, when in the beginning their Preachers cried against the abuse y^e thei said was in the Romish church, and in Priestes and Monkes. Thei liked well also, that the goods of y^e church should be taken fro Priestes and Monkes, to haue the gouernment of them themselves, vnder colour that the Priestes and Monkes abused them, and that thei should be put to better vse, but God knoweth how euill thei are

The cause why the wicked complain of the Gospel

Thei whiche abuse the Gospell making it serue to their owne gain and affection.

The third Dialogue called

are bestowed vpon many, & in many places.

Thei that can
not suffer to
be reprov'd
by the Mini-
sters of the
Gospell.

Tobie. The worst is, that those whiche haue not doen herein as thei ought, and whiche dayly forget themselves more and more, cannot now abates so much as suffer the Preachers to admonishe and reprove them, and to stirre them to bestow it where thei ought to bestowe it, accordyng to the order and discipline that heretofore hath been vsed in the Primitive Church euen since the Apostles tyme.

Ans. Therfore we may well saie of the, as *Theophrastus* and *Ierome* said eue now of our Priestes and Monkes. For I doubt not, but if thei were called to account for the bestowyng of such goods, and if it wer taken out of their handes, as it was taken from our Priestes & Monkes, and giue to such as should better bestow it, thei would take pepper in the nose, and fal to playng that Devils parte wherof you spake euen now in good earnest. I am sure thei would at the least play y part as well as you said that our Priestes, Monkes, and their adherentes plaied it, when it stood them vpon.

Tobie. Yea, some of them play that part very well, against their owne Preachers, but I know not by what meanes. For first there

ther are many that are so meale mouthed,
that thei dare scarce open their mouthes to
speake one woorde that should displease in
reprouyng their faultes. Some other bet-
ter knowing their office, & lesse esteeming
their belly, dare boldly reprove the faultes
of those that do amisse, and specially in the
bestowpung of the goodes of the poore, but
yet thei deale not so sharply with them as
thei ought. For thei vse them more fauou-
rably then thei vled the Bischoppes, Prie-
stes and Monkes. There is no talke of ta-
king away the administration from them,
but onely to correct such manifest faultes,
as euery man doeth plainly see.

Enst. If thei can not suffer to bee admo-
nished and reprovued so fauourably as thou
saiest, how would thei suffer their Prea-
chers to vse them, as thei haue vled our
Priestes and Monkes in like matter?

Tobie. Thou maiest well thinke, that if
Priestes and Friers went about to defend
their cause with fire and faggot, these fel-
lowes would not suffer their swordes to
rust in the like cause, whiche thei are well
able to do, if thei were put to it, but the best
is, thei haue no great cause to feare their
Preachers therein. For first, ther are more
flatterers

Hirelinges &
good sheepe-
herdes.

The third Dialogue called

flatterers and hyelinges whiche will dis-
semble mens fautes and encourage them
therein, then true preachers whiche will
speak freely according to their office. Se-
condly, the Ministers are of very little po-
wer, and therfore there is no daunger to be
feared that waie. Thirdly, I thinke that
those whiche be of the best sort among the,
desire the abuse onely to bee corrected, and
that the goods maie bee employed and be-
stowed as they ought to be. And it is al one
to them who doe it, so it be doen according
to the order that the Church requireth.

Ans. Hee thinkes thou art become at-
turney for the preachers that thou speakest
last of, for they that wel allow the doctrine
whiche they preache, speake not so well for
them as thou hast doen, but contrariwise
accuse them, and saie: that they would haue
the administration of the Church goodes
in their own hands, to dispose as they think
good, as Priestes and Monkes haue doen
heretofore.

Replie. There is a common Proverbe
that saith: when a man will hang or kill
a dogge, he will make hym beleue that he
is mad. So there are some that can not
doubt such preachers as neither can nor will
be

A slander
on the good
Ministers of
the Gospell
touchyng the
administra-
tion of the
Churche
goodes.

be bombe dogges as thei would haue the,
but late madnesse to their charge, to make
all men hate hym, and to the ende that thei
and their Ministerie might haue the lesse
auctoritie. For, the lesser auctoritie that
the Ministerie and Ministers of the truth
haue, the greater libertie haue Sacrile-
gers, Theeues, and Extortioners, and all
other wicked ones. And let the auctoritie
be once taken from these, thei feare not the
hirelings: for thei are bombe Dogges, Flatterying
Ministers.
which will either barke or hold their peace
for a soppe, or morsell, or for a messe of hott
broth, or a good bang with a staffe. And to
be shorte, thei marke what either pleaseth
or displeaseth their maisters, to þe ende that
thei anger them not. Yea, and to please
them the better, thei ioyne with them, to
barke against those, with whom thei ought
to ioyne, to hunt out the Wolfe.

Ans. It is possible that these of whom
thou speakest, haue vsed the reformation of
the Gospel (suche as it is) chiefly to be sin-
gering of Church goodes. And because
thei haue vsed þe title of the Gospel to get
it into their handes, therefore thei vse the
Ministers that reprove them of the euill
administration thereof (as thei list, fearing
least

The third Dialogue called

least thei reprocue them to the same ende,
that thei themselves reprocued our Priests
and Monkes: that is, to supplie the same
place, and enioye the same goodes.

Tobie. It maie be that there are such as
thou speakest of, but I think there are ma-
ny that saie otherwise then thei think, and
make this onely a meane to put the Prea-
chers to silence, accusing them of vpproes,
seditions, and to be busie fellowes, & suche
as will take the authoritie & power of the
Magistrates in hande: And therefore thei
laie to their charge y^e thei be troublesome,
and that if their vndiscreete prating were
not, all would bee quiet enough: therefore
thei crie out that thei should suffer them in
peace, for thei haue nothyng to saie to the,
so that no man haue any thing to say vnto
them, for thei haue that thei would haue.

East. Then accordyng to my first talke,
wee maie place these (of whom thou now
speakest) among the number of those pos-
sessed whiche complaine of the rigour and
among that Iesus Christ shewed vnto the,
as well as Theophrast and Ierome haue
placed of Priests and Monkes.

Tobie. I wil not say against it, but there
are other as well as these, whiche doe the
like:

white Denilles.

like: when any thyng is spoken of the obser-
uing of such discipline, as Iesus Christ hath
appointed, and his Apostles and Disciples,
and al the true auncient Church haue put in
vse, and practised according to the holy word
of God. To be short, thei can be contented to
heare the preachers crie out against the wic-
kednesse of Priestes and Monkes, but in no
wise thei maie not alwaie to heare of their
own. Thei would faine haue a Gospell prea-
ched without repentance, & without amend-
ment of life. Thei would haue suche libertie
vnder title of the Gospell, as to be let lose to
their owne pleasures. Thei would be vnbur-
thened of the Popes yoke (whom thei call
Antichrist,) but will not bee burthened with
Christes yoke. Thei would be very wel con-
tent, neither to haue Priestes nor Monkes,
for their findyng was costly, and the restor-
yng of Church goodes very harde to heare
of: And therefore are contented to haue Mi-
nisters and Preachers, but not so many as
thei had Priestes, for sayyng of charges in
maintainyng them: wherein thei shew them
selues to be good hous bandes, but great hin-
derers to the pooze flock of Christ, which re-
maine without such foode, & such aboundace
as is necessary for them, and all for lacke of

The enemies
of the disci-
pline of the
Church.

Lack of good
Ministers of
the Gospell.

I.i.

suche

The third Dialogue called

The cōtempt
of the Mini-
sters of the
Gospell.

such preachers & such number as is needful. But the worst is, that thei would haue our pooze Ministers and Preachers heads vnder their girdles, as if thei were their seruantes, and tolle them frō post to piller at their pleasure. And if the Ministers will not do it, but if some of them (well vnderstād their office,) vse suche sufficient honour vnto them as thei ought, to the ende that Iesus Christ and the ministerie of his Church be not dispised and dishonoured, straight waies thei cry out, that suche Ministers be bothe ambitious and rebelles, and that thei will take vpon them the Magistrates office. To be short, if any Minister go about to bypnyng in such discipline and reformation of the Church as the Gospell requireth, strait waies thei saie: Why come you hether to trouble vs? Can not you liue quietly your selues, and suffer other to doe so to? You would pluck the sworde out of the Magistrates hande, but ye would bee well swadled with it for your laboures. We haue it by the haft, and you shall wyynyng it from vs by the edge if ye will needes haue it.

Enst. For ought I can perceiue, suche fellows would neither haue Priests, Mōkes, Preachers nor Ministers, to the end that no bodie might let thē, but to know as thei list.

Tobie.

Tobie. I beleue verely that there are such Thei that are
as thou speakest of, but because thei see that content with
thei can not liue without some forme of reli- outwarde
gion, neither haue any forme of religiō with- shewe of re-
out some Ministers of what qualitie so euer ligion onely.

thei bee: therefore thei are constrained at the
least to make some outward appearāce. For
thei foresee well enough, that all the worlde
would crie out on them, calling thē Achittes
and Epicures, & would laie to their charge,
that thei receiued not the reformation of the
Gospell, suche as it is, but onely to scratch to
themselues the Church goods vnder title of
the same, and to vse what libertie thei list.
Therefore thei are contented to haue Prea-
chers to preache, so that thei rubbe them not
to harde on the gall. Againe, there are other,
which are contented to let them speak what
thei will, when thei see that thei can not stop
their mouthes, and also whē thei can not re-
proue and hinder them, but with great disho-
nor to themselues. But when the Ministers
are earnest with them to liue accordyng to
the doctrine preached, there begins the strife.
And herein thei be like to those Monkes of
whom the Proverbe is saied: Ryng to Mat-
tins and spare not, but say Mattins who list.

Enst. He thinkes these of whō thou spea-

The third Dialogue called

**Chaunge of
Popedom.**

keſt, commit the ſame fault that thei burthen
the Pope, Biſhoppes, Prieſtes, and Mon-
kes withal: for thei accuſe them of uſurpyng
the power of bothe ſwordes, that is to ſaie,
bothe the ſpiritual and temporall ſword: and
that which thei doe, ſeemeth to me not much
different, but only that where thei accuſe the
Pope and his Churchmen of takynge the tem-
porall ſword from the Magiſtrate, thei them-
ſelues goe about to take awaie the ſpiritual
ſworde from the Church and Miniſters of
the ſame, in as much as thei go about to rule
them after their owne fantaſie. For if thei
take their miniſters to be the true miniſters
of the Goſpell, thei ought to ſuffer them to
execute the charge that God and the Church
hath giuen them. If thei goe about either to
take it from them, or to hinder them therein,
thei are tyrantes both to the Church & Mi-
niſters of the ſame. Wherefore the Miniſters
haue greater occaſion to complaine of them,
then thei haue of their Miniſters: for thei
need not greatly to feare, leaſt the miniſters
of the church ſet their feete on their throates,
for that thei haue brought the ſo low, that in
my ſimple iudgement, it is not to be doubted.

Tobie. Thou maielt alſo ſay, that if thei be
true Miniſters, thei will goe about no ſuche
thing

thynge, though thei might.

Eust. I will leaue to dispute, whether thei be true ministers or no, for thou knowest myne opinion touchyng that: But for that thei esteeme them to bee suche, I haue good occasiō to saie thus muche against them. For if thei hold them for suche, then maie the ministers iustly complaine of them, for takyng awaie that spirituall sword of the Church, whiche God hath committed to them, as well as thei complaine for takyng awaie their sword. Contrariwise, if thei holde not their ministers for the true ministers of God, why doe thei allow them? And why are those better welcome to them, whiche goe aboute to please them in all thynge, like idle belles & hirelinges, then thei that go about to execute their charge, accordyng to the commaundement of the worde of God? By this we maie well perceiue, to what ende these fellowes haue receiued the Gospell, and how thei vse it to their gaine. Thei crie out againste the Pope, and yet thei goe about to set vp suche an othe among them selues, in that thei doe that, whereof thei accuse the Pope and his.

The difference is, that wherc this is a spiri-
tuall Pope, thei would make a Temporall
Pope, who is more to be feared then þ Pope

The third Dialogue called

whiche thei condemne, if he once take roote, and be admitted and maintained: But I wil leaue this talke, for it belongeth not to me. I leaue y charge to those, whom it toucheth nerer then me: onely touchyng this, because I feare me, least the worlde fall in decaie as faste this waie, as euer it did, on the Pope, Priestes, Monkes, and Romishe Church side, accordyng to our former talke.

Eusta. Theophrast and *Ierome* maie not maruelle, if I and suche as I am, cannot folowe the Religion and liuyng, whiche thei followe, consideryng that wee see so greate disorder and fault in those, whiche doe moste vant of that reformatiō, which thei so muche set out: for we perceiue, that thei cā not agre them selues. The Ministers are one against an other. And if thei disagree together, thei disagree worse with the Magistrates & people, and eche of them accuseth other. And for my part, me thinkes the Ministers that haue forsaken the Romishe church, to set forward that reformation, whiche thei now haue, deserue to be vsed as thei are. For in sekynge to get the Magistrates and peoples fauour against the Pope, Priestes and Monkes, thei haue so despised the state of Priesthoode, and ministerie of the Church, and so magnified the

The diuision
among those
that brag of
the reforma-
tion of the
Gospel.

the state of Magistrates, that thei now feele
 the fruites thereof. Thei thought to sett the
 Magistrates and people, againste the Pope
 and his Churche men, but thei haue now set
 them against theselues. For thei now drinke
 of the same cup, that thei gaue other to drinke
 of. Thei thought thei should byng a greate
 enterpryse to passe, if thei could driue out the
 Priestes and Monkes, to sette those in their
 steede, whom thei haue now placed. Thei
 thought it a goodly reformation in y^e church,
 to abolishe all the Cannons and Decrees,
 with the good statutes, whiche the auncient
 Fathers and Doctors had ordained, to main-
 taine good discipline in the Churche. Thei
 haue putte all into the Magistrates handes,
 and haue made them maisters of the church.
 It is no maruaile, though thei will not one-
 ly maintain that, whiche thei haue in posses-
 sion, but also encroche farther, to be out of the
 subiection of all discipline. Yea, thei are not
 contented herewith, but where thei should be
 subiecte to the discipline, whiche haue been
 ordained in the church, thei themselves will
 appointe suche discipline, aswell to the Mi-
 nisters, as to the whole church, as that seme
 good vnto theim. Yet when thei haue that,
 thei themselves will not bee subiecte to that

Magistrates
 which vsurpe
 authoritie, o-
 uer the
 Church.

The third Dialogue called

lawe and discipline, which thei haue appointed to other, but will dispence with it, as well for themselves, as for those whom thei fauor as thei thinke good, euē as well as the Pope. Wherefore, thei can neither blame the Pope, nor his churche menne herein, but thei must likewise blame themselves, for that thei doe thesame.

Tobie. If it bee not thesame, at the least it is verie like.

Mans traditions chaunged into other as ill.

Eusta. Furthermore, I cā not se by what reason, thei can reiect the Traditions of our good aunciente Fathers, vnder the title of mannes Traditions, sayng, that thei were men, and that wee must staie onely vpon the pure woorde of the Lorde. Why, are thei not then contented with this woorde? Why, can thei not then awaite with suche discipline, as Iesus Christe hymself hath ordained: And suche as his Apostles and disciples haue practised: For I would aske them but this question. Seeyng thei reiecte all Ecclesiasticall Traditions, vnder colour that wee ought to followe onely the woorde of G D D, whiche worde condemneth all mannes Traditions: are not thei men as well as our predecessors were: And if thei can not suffer the traditions of our predecessors, what reason is it, that we

shoulde

should the rather receiue theirs, in steede of the simple and pure ordenanuces of Iesus Christ: For I dare saie, that thei haue abolished, as many or more as theirs, whiche haue better ground, and are muche more agreeable to the rule and Discipline of the Primitive Church.

Tobie. I confesse for my part, that there is greate abuse growne, in the aunciente discipline of the Church: But me thinkes thei should be contented to correct the, and keepe that which is good, and accordyng to the first ordenaunce of Iesus Christ, & not abolish al.

Eusta. Thou saiest truthe. But thei maie not be tolde of their faultes, whiche be verie greate. For if thei be tolde of them, then thei crie out: why doe you trouble vs: Are not all thynges in good order: And, if we goe about to shewe theim their disorder by the worde of God, and wherein their Traditions are different from the same, thei answer, that thei will dispute no more, and that thei bee already resolued, what thei ought to beleue and followe. And yet when we made the like answer to them, and those that holde the same religion, thei mocked vs, and said we answered so, because we durst not stand to the trial and that wee haue suche mistrust in our wea-

The third Dialogue called

pon, that we be afrained to enter into combat.

Tobie. Surely, now I perceiue that thou art at them in good earnest, me thinkes thou handlest them as thei ought to bee handled. For thou beatest them with their owne rod, and condemnest them with their owne sentence. But I praie thec, how art thou become so greate a doctor in diuinitie? How couldest thou perceiue all this that thou hast spoken?

Eusta. How could I not perceiue þ, which is manifest to all menne: For, since our first conuersation together, might I not wel perceiue that, whiche I sawe and heard daielie? I reporte mee to *Ierome* and *Theophrastus* the selues, whether this be true or not? For, although we be of Religion and opinion differēt, yet I take the to be so honest, that thei will not lye against their owne conscience.

Theo. *Tobie* and you haue made a verie long discourse, wherein ye haue very nere touched vs, and likewise all those that dooe bragge at this daie, of the reformation of the Gospell, wherein ye haue neither spared Magistrate, Minister, nor people.

Eusta. Yet we haue spared you more, then you haue spared vs: or our Prelates, pastors, or Magistrates. But when wee saie trothe, what neede we to speake.

Theo.

white Deuilles.

Theo. I cōfesse that whiche you haue spoken, is not so false as I would it wer: but me seemeth you doe vs wrong, in that you make no difference, betweene those that abuse the Gospell (as you saie) & those that liue according to the same: but condemne all, as well the good as the euill, without iudgyng the cause: wherein me thinkes ye shewe your selues, as if ye would condemne Iesus Christ, as well as the deuills whiche complained of hym, because thei are one against an other, & at difference: if we condēne all those that are at strife, we must as well condēne God as the deuill: for thei were alwaies at strife, & shall neuer be otherwise, nor cā not. Now, if God and the deuill bee at strife, we maie not saie, that those which take Gods part in an iustise, agree with those that take the deuills parte. And to take bothe parts is impossible: seying then that it is so, it can not bee but that (those whiche serue the deuill, and will not become obediēt to God) will alwaies burthen y^e true seruantes of God, with the said complaints, that the deuills laied to Iesus Christe. For, if the deuill durst do it to the maister, it is not to be doubted, but y^e he wil giue boldnesse to his to do the like to y^e seruantes of Iesus Christe, seying he durst doe it to Christ hymselfe.

Condemnation without iudgyng the cause.

Perpetuall strife betwene God and the Deuill, and his seruantes.

Ensa.

The third Dialogue called

Eusta. I agree to all that. But you that glorie so much in the reformation of your Gospell, bragge to bee all faithfull, all good men, to followe the pure worde of God, to be all led and guided by the holy ghost, and condemne all others that are not of your secte.

The euill and
the good
mingled to-
gether in the
Church.

Theo. That notwithstanding it followeth not, that all thei that bragge of suche things, be suche as thei would bee esteemed. For, the church of God will neuer be without hypocrites and false brethren, mingled amongst the children of God, whiche byng more dangerous and offensive warre to the church of God, then any other enemies whatsoeuer thei be. And therefore there will alwaies be suche Deuilles, and suche possessed inough in the church as thou speakest of, that will cry out on Christ and his seruantes, and complaine on them, but yet thei are not of the Church. For there is great difference betwene beynge of the Church, and beeyng in the Church. But where can the deuill assaile Christ nerer, and more subtilly then in his church? What sort of men can he better vse to serue his purpose, then those, whiche onely will be holden for the true members of the church, but suche as shalbe in greatest credite, and auctoritie in the same? If thou wilt talke of Ministers,

The Church
persecuted by
owne.

I would aske of thee: when was the church
euer without false Prophetes, dombe doggs
flatterers, and Hirchynge, whiche haue al-
waies warred against the true Prophetes &
Apostles, and against the true Ministers of
the lord? And haue not these been moſte pro-
moted, and beſte eſtemed emongest men? If
ye talke of Kynges, Princes, Lordes, and
Magiſtrates, conſider how many haue there
been found, that haue yelded ſuche obediẽce
to the worde of God, whiche hath been decla-
red vnto them by the Prophetes, and other
ministers of the Lord, and haue ſhewed the
ſuche honour and reuerence as they ought.
For one that hath been founde to yeld ſuche
duetie to their Miniſter, as behoued, there
haue been twentie found that haue doen the
contrary, which haue not been contented not
onely to deſpiſe the doctrine of the true ſer-
uauntes of God, but haue alſo driuen them
out, and persecuted them themſelues. And
when I ſpeake this, I ſpeake not of ſuche
Princes and Magiſtrates whiche haue had
dominion ouer ſuche people and Nations as
wer eſtimated Infidels, but I ſpeak of thoſe
that reigned ouer the people whiche were e-
ſtimated of God and of his Church. But how
many haue been founde among this people
whiche

The third Dialogue called

whiche would haue disposed the religion after their owne fantasies, to make it serue to their affections and commodities, & whiche haue vsurped the offices in the church, which belonged not to them: *Ieroboam, Ahaz, and Ozias*, whiche were Kynges ouer *Iuda* and *Israel*, do sufficiently witnesse vnto vs. And when all these wer reprobued by y^e Prophets, how were thei receiued? After that *Achab* with his *Iesabel* had peruerterd all the diuine seruice, by the meanes of his false Prophets, what said he to *Hely*? Was it not laid to his charge, that it was he y^e troubled all *Israel*? *Hely* whiche onely went about to set by the true seruice of God accordyng to his lawe, troubled all: and *Achab* whiche was cause of all the ruine that was in the Church of God, was a good Kyng, and very zealous of the glorie of God. Wherefore rightly *Hely* answered him: it is thou & thy fathers house holde that troublest *Israel*. And here doeth *Achab* shewe hymself like those Deuilles which complained of *Iesus Christ*. And yet all these Kynges of whom I haue spoken would not be holden for Infidelles, no more then those whiche in these daies will be holden for Christia Princes & magistrates, peo-
reformed accordyng to the Gospell: and no
uerthe-

Ieroboam.
Ahaz.
Ozia.

Achab.
Iesabell.

Hely.
2. Kyng. 18.
Achabs re-
proche to
Hely.

The rebellion
of the Magi-
strates and
people a-
gainst the
Ministers of
the Lorde.

uerthelesse, thei will receiue the Gospel but according to their own pleasure. And if that in al tymes there hath been suche contradiction of Princes and magistrates against the seruauntes of God, and if thei refused to submit themselves to the worde of God, the rebellion was not lesse amōg þ people, whiche commonly followe the maner of their Princes and Lordes, & rather of those that rebell againſt God and his seruauntes, thē of those that shewe their duetie as thei ought to God warde. And sithe it is so, what reason is it to condēne as wel the true seruauntes of God, the good Magistrates, and other good men which do well discharge their office, as their aduersaries, which from tyme to tyme haue troubled the Church.

Eust. I graunt that wer no reason, but this is nothyng to my talke.

Theo. It is al one: For it semeth that thou wouldest haue so perfect a Church, & there should be no dissention or discord; but it is in vaine to looke for any such here, as our Saviour Christ hymself hath well declared vnto vs by the parables and similitudes which he vsed. For there will alwaies bee ill fishe among the good in the net of the Gospel, and the Lordes fielde will neuer bee so cleane in
this

The third Dialogue called

Hypocrites among the
faithfull in
the Church.
Math. 13.
Marke. 4.

this worlde, but that there will bee alwaies
darnell mingled with the good seede, which
will be so like in growing, y^e it cā not be kno-
wen frō the other, till it shewe it self farther.

Eust. What is the cause thereof?

Theo. Among others there are twoo most
worthie to be noted.

Eust. Whiche be thei?

Matth. 13.

Theo. The first is, that the Deuill doth al-
waies mingle his seed with the Lords seed,
untill the Lorde doe cleane separate them.

Eust. And what is the second?

Rom. 6. 7. 8.
Imperflections
in the per-
fectest.

Theo. The second is, that the very childre
and seruants of God are neuer so perfectly
regenerated in the worlde, neither can not so
well mortifie their olde Adam & sinful flesh,
but that there alwaies remaineth many car-
nall affections in them, yea, euen in the per-
fectest, whiche is the cause thei can not be so
perfect as thei ought to be. Wherefore, the
most iust are greatly greeued, that thei can
not become so obedient to the will of God as
thei desire, and as God in his law requireth:
eue as S. Paule witnesseth of hymself. But
I wil leaue to talke any moze hereof at this
tyme, because I wil come to y^e point y^e Tobie
talked of touching the new temporal Pope.

Roma. 7.

Tobie. Cruely I would gladly heare thy
mynde

anynde therein. Thea, I doubt not but the Deuill would
 be glad to doe as muche as you haue spoken
 conchyng this matter, in those places where
 the spiritual Pope is beaken downe. He hath
 heaued by his spirituall Pope, haue a title
 of Minister of the Church, and hath taken
 occasion to giue into himself many goodly
 titles, and such authoritie as the spirit of
 God giueth to true Ministers of his word,
 and their Ministerie. But if the Deuill and
 his false Prophetes and pastors haue abused
 the name of this holy Ministerie and the true
 ministers of the Lord, so as to surpey and
 ouer the Church of Ihesus Christ under this
 colour: it followeth not the refore that the au-
 thoritie of the true Ministers of the church,
 and the true ministers of the Lord, (which is
 giuen them of God and not of men) ought to
 bee diminished. For as he soeuer useth such
 meane to correct the fault that the Pope and
 his haue committed in this behalfe, doth not
 reforme the Church, but deforme it more the
 it was before. And therefore when the true
 Ministers of the Gospel preached in the be-
 ginnynge against the Pope and other false
 sheepehearers whiche haue abused the mi-
 nisterie of the Church, and wholy ouerthrowe

The founda-
 tion of the
 spiritual Pope

The debase-
 ment of the
 ministerie of
 the Church

Euill refor-
 ming of the
 Church.

the debase-
 ment of the
 ministerie of
 the Church

The third Dialogue called

The founda-
tion of the
Magistrate

The declara-
tion of the
Ministers to
the Magistra-
tes,

The founda-
tion of the
Magistrate

Magistrates
abusing the
Gospel and
their office.

men it: and whē thei haue admonished Princes and Magistrates to set to hande, that the abuse whiche was in the Church might be corrected and reformed accordyng to y^e word of God: thei preached dot that the Magistrates should take any tyrannic ouer y^e Church, whiche thei condemned, and that thei should tread the ministrie therof vnder their feet: but that thei ought to bestow their whole power in restoryng of it to such perfectnesse, as it ought to be accordyng to Gods word. And to the ende that the Magistrates should not sticke at it, and think that it belonged not to them, thei shewed them what was their due-tye, and how muche God had honoured them in calling them thereto. Thei likewise declared vnto them, the honour that the spirite of God sheweth in that holy state in y^e sacred Scriptures: and what dishonour and iniury the Pope and his prophetes haue doen vnto it. Wherein thei did not amiss, but faithfully executed their charge. If there be any that haue passed their boundes therein, I will not excuse their fault. And likewise, if there be any Magistrates, that stretch that farther thei ought, whiche hath been preached vnto them by the true ministers of the Lorde, touchyng the authoritie and power that y^e Lord hath

hath giuen them the fault is not in the true
ministers, but in those which abuse their doc-
trine, which is the doctrine of God. For there
is no more reason to blame them in such case
then to blame the Prophetes and Apostles
because they wrote of the excellencie, as wel of
the ministration of the Gospell, as of the state
of Magistrates. For they wrote not by which
they haue written, to giue the Deuill, false
prophetes, and tyrantes, occasion thereby to
usurp tyrannie ouer the Church, but because
the troth is so, and that it is needfull that the
faithfull should so vnderstande it; for whom
they haue both written and preached, and not
for tyrantes or enemies of the Church. If
there be the any Magistrates in these daies,
whiche vnder title of authoritie and power
that God hath giuen them, will take more
authoritie and power ouer the Church then
God willet them, and will make the Mini-
sterie of the same subiect vnto them, as the
Pope hath made the subiect to hym and his,
and hath also made subiect the power and au-
thoritie of Princes & Magistrates: the same
worberely sett up a newe Pope, chaunging
only his name and make. And by this mea-
nes Soathan shall establishe a newe Pope-
dome, vnder another colour, but al wil come

A Popedom
more dam-
nerous then
the first.

Popedome
chaunged &
not abolished

The third Dialogue called

A Popedome
more daun-
gerous then
the first.

to one end, though they take an other waie.
And so the tyrannie that he tofore tyme hath
bled ouer the Church and ministerie of the
same; shall not bee taken awaie, but onely
chaunged and disguised.

Tobie. Nay, it will be worse: for it will not
onely bee chaunged and disguised, but more
inforced.

Theo. How can that be?

Tobie. Thou knowest, that what power so
euer the Pope and his, haue ouer the church
in their estate, yet can they not doe what they
list, except they do otherwise then they ought
to doe. For, first they can put no man to death
but must deliuer vp to þe secular power such
as they iudge worthy of corporal punishment,
either for heresie, or committing of any other
crime against the faich and religion. But if
the whole power of the church, be in the ma-
gistrates handes, they may bind and loose as
they list. They neede not to borrowe the sword
of an other, whiche they enioyne themselves.
Furthermore, notwithstanding the great
abuse in the Romishe Church, yet were the
Councils, Synodes, and auncient canons
allowaies of some auctoritie with the. There
is neither Pope, Cardinall, nor Bishop, that
dare undertake to admit any into þe Ministe-
rie

rie of the Church, except he haue passed the
order which he must passe, and without some
forme of electiō. If any be deposed out of the
ministerie, he shal not be deposed without be-
yng heard, as appertaineth to hym that is to
saie, without forme of Ecclesiasticall iudge-
ment. But if the whole power be in the Ma-
gistrates hand, thei may place or displace the
Ministers as thei list, without any Ecclesi-
asticall order, be it right or wrong. Thei maie
use the as seruantes, that whē thei are wea-
rie of them, thei maie put them a waie, or put
the to death as thei list, I meane if the Ma-
gistrates be tyrantes, and haue none that dare
gainsaie the, without the like danger. And
so all solours shal be thrust into the Church of
God, and the true shepherdes shal be driven
out: if tyrantes will neuer adde to heare
the truth, as it ought to be told the; and if thei
be not tyrantes, thei will be content with the
charge whiche the lord hath giuen the; and
will beware how thei attribute to their par-
ticular, that whiche is common to all the
Church, or whiche is specially iopued to the
Ministers of the same.

Theo. I perceiue thou speakest reason:
for though the Pope and his, abuse, and haue
of long tyme abused, bothe Councelles and

The third Dialogue called

[illegible]

**Good Mini-
sters preuent
the newe
Popedome.**

Therefore, they criē no lesse againste suche ty-
ranny & abuse (whē they perceiue it) then they
haue heretofore cried againste the tyrany and
abuse of the Pope, and the Pope the church.

Table There are here some that doe so, for
I know the greatest part to belly gods, flatterers,
hirelinges, who haue the good will of
the Magistrates and higher powers, speake
as please them whom they seeke to please,
and confirme their tyrannie. In steede of re-
prouyng them; and fighting in the quarter
of the libertie of the Church. Therefore if
they haue good occasion to call in question
and shake belly gods, and flatterers, they
deserue your preachers are not blame of the same
fault, they can plaine shew that parol well knowne and

en There I would I could a little pointes be
prouechee herin. But I praye thes can not
where those belly gods are to be found
not the whole part of the world whole
thou meetest in euery man. I thinke that
that all those puestes and ministers, that now
hold on our side are now wholly occupied
bondaged. I thinke the Christian the of all
hath sent the amongst us, clothed in the Gos-
pel, having enough to serue his true belof.
Wherefore this is no meruaile, if he goe about
to sow those vermin under other habire and

Priests and Monks transformed.

The third Dialogue called

coler, where such Apostates will not be re-
ceived in their former habit. If he is conten-
ted that thei are clothed outward habit, so thei
unclouche not their priesthood or monkhood.
But tho there be such, yet thanked bee God
there are other, whiche are ready & contented
not onely to be wynn & maie and banished in
maintainyng the libertie of true discipline
of the Church, and despite of tyrantes, but al-
so to give their lives in so good a quarrell.

Tobie. Whether be any such, thei be thicke
some, but come thin up: and besides that, thei
shall finde very fewe, either of their own cal-
ling, or of the Magistrates or commons, that
will stick to the in the maintenance therof:
but almost all sortes of men cry out against
the, and against rebellious & seditious persons
that trouble the whole church. I dem, what
better hope of reformation, is there to be lo-
oked for, or to be had, then at our present onely
that it is like to be sooner wrought in men, with
you, then ever it was (seeing ye presse me so
nere) by the Popes or churchmen. For the
I dare say that I see already in some places,
that unchristianlike reformation by the Gospel
some christian Princes have not, as yet, per-
fected, and by tyranny over the Churches in
their dominion, then ever the Pope and his

adherentes in five hundred peres. **I** her. Thou callest at pleasure of affection
that thou bearest against vs and our religion.
But in this meane while, thou considerest not
the goodnesse of those that feare God, as well
Ministers, Magistrates, as common people.
For, as there are good Shepherdes, whiche
faithfully execute their office, vsurping no-
thing ouer the Church or Magistrates, but
honouring the as they ought, according to the
woorde of God: So likewise, are there many
true christia Magistrates, whiche set helping
hande, bothe to the church, and ministers of
thesame, not to oppresse the, but to helpe and
further the in their charge, as much as either
of their offices requireth. And when this de-
greement is betwene the Magistrates and the
ministers, the people whiche are committed
to their charge, do willingly frame themsel-
ues, to yeld to God and their pastors & guides
his seruantes, the honor & obedience, whiche
they owe vnto the. And though the number of
these be not so great, as it is to be wished, yet
there is good hope, that the Lorde will make
perfecte that good worke, whiche he hath be-
gun in his church. For, there are many that
erre rather of ignorance, then of malice: and
for feare least some newe tyranny should bee

True refor-
mation of the
Church.

The ignorance
of many.

The third Dialogue called

used ouer the Church, the Magistrates and the people, vnder colour of Ministerie, then for any hatred they beare to good discipline.

10. Tobie. You can be proud for cause of our faultes: this is alwayes poul in such, when ye can not gainsaie that, which is euident to all men, to make some excuse. And yet will ye not accepte the epistles of other, though they be neuer so reasonable: and so two quiers.

11. Thea. I excuse nothing, but that that is to be excused. I excuse not ignorance of these which are ignorant of the things that we talke of, and this is freyng the Gospel which been preached so long, and so plainly vnder the. For if they be ignorant, it is their own fault. It maie be also some preachers faultes, which haue not declared these things as they ought: neither haue had so great care of the discipline of preaching, as is requisite. Some are faultie, because they are ignorant themselves, and vnderstand not the beginning of the church. Some for not taking great care for the flocke to the committed; and not bearing so feruent a zeale to the glory of God, & the edification of his church. Some other, because they be flatterers, and are afraied to get the will of men, but especially of the higher sort, knowing that they will not willingly submit them

Ignorance
worthie of
blame.

Fault in the
Ministers.

thelſelues to diſcipline. But how ſooner it be,
there is difference betwene thoſe that ſinne
ignorantly, (though in ſinne ſeuerely) and
thoſe that ſinne vpon preſented malice. And
on the other ſide; there are ſo many falſe repor-
ters, & maliciouſe caloung men, but chiefly a-
gainſt princes & magiſtrates, which with their
flatterers & flanderers go about nothing els
but to hinder & trouble diſcipline. be not recei-
ued, and reſtored into the church, as of neceſ-
ſitie is requiſite. And this they do, becauſe they
are afraid of iuſtice, becauſe they know that they will
neither be ſubiect to god nor his church. And
theſe followers ſeek to ſeeme wiſe, which haue ſo ſeuerely
giue care to thing, but diſſe-berne abſolute falſe
detractions; then they good preachers ſay that
followe the true doctrine which they preach,
theſe are of the ſer-ue of thoſe devils, which
are out againſt the ſeruauntes of god, and
in the ſight of them, as if they haue ſeen the
monſters they can againſt them, and ſay to o-
uerthrow the whole miniſterie of the church,
and all true reformation.

To be ſhort, we haue talked long e-
nough, of theſe manner of deuilles and poiſe-
ſed, which comtaine of thoſe whom they
haue wronged, and accuſe ſuche as haue re-
ceiued greaſe iniurie at their handes, tell me
now

False detrac-
tors to hin-
der the diſci-
pline of the
Church.

How the true
ministers of
the Lord are
labored of the
world.

Each one
of them.

The third Dialogue called

now if thou haue any moie to saie of these
kindes, of whiche we haue not yet spoken.

Thoo. Thou must further note, that these
deuilles whiche complained of Christ, com-
plained not onely, that he comented them
before their tyme, but also made request
to hym, that he would not sende them out of
botcomelesse pitte, nor out of the Countrey,
but that he would suffice them there.

Tobis. What saiest thou to that?

Thoo. First I saie, that all the wicked are
meruailously offended by whiche these pedecies
their iudge. Now the ministers of the Lorde
are as Iudges to the wicked, for that Iesus
Christ condēneth the by the iudgement pro-
nounced vnto them by the mouth of minis-
trie of his seruantes. And therefore it is written
of *Ezechiel*, that the Lorde sent hym as iudge
of y people, whose Prophet he was. And Je-
sus Christ said: that he would sende the holie
spirit to his Apostles, whiche should reprove
the worlde of sinne, as a iudge whiche con-
dēneth him, by the preaching of the gospell an-
nounced by the Ministers of the same. For the
maner of speche that Iesus Christe used in
this place, importeth so muche. And this cau-
seth the wicked to murmur against the mi-
nisters of the Lorde (as these wicked spirits)

when

How the true
Ministers of
the Lorde are
Iudges of the
wicked.

Ezech 22.
Thon. 16.

when thei are constrained to se them & heare
 the. Furthermore, the wicked are herein like
 to those wicked spirits, whiche would alwa-
 yes prolong the tyme, as the guiltie which are
 condemned to the gallows. For, thei thinke
 in won tyme, if thei maie delaie it so, that thei
 be not constrained to come to accōpt. These
 deuills denied not, but that thei had well de-
 served to be drinen out, and sent to the bottō-
 lesse pitte, because thei could not deny it: but
 thei feared lest thei should be sent thether be-
 fore that tyme. For the wicked would neuer
 willingly appere before the Iudge, & there-
 fore can neuer finde meete tyme to come to
 iudgement. There are also many, whose cō-
 sciences beare the witness, that that whiche
 the true Ministers of the Gospell preache is
 trothe: & that whiche thei demaunde touching
 the reformation of the Gospell is very reaso-
 nable. At the least thei can not gainsaie it by
 the worde of God, how muche soeuer thei ca-
 lumniate againste it. And because thei haue
 nothing els to saie, thei complaine that the
 ministers are too earnest and too sharpe, and
 that the people will not so be won. Thei saie
 that thei must go softly to worke, & by little
 and little tarp a time. But in the meane time
 thei consider not, that thei and the Ministers
 maie

The wicked
 will neuer
 finde tyme
 to heare their
 condemna-
 tion.

The reasons
 of those that
 are conuin-
 ced by the
 word of God.

The third Dialogue called

maie die she whilest: and that it is requisite
 every man make himself ready to tyme, to
 geve account to the high Judge, who graunteth
 no delate whē y^e houre is come. Thei cō-
 sider not likewise, y^e somewhat bin caried for
 more thei^r byt^{er} pere, some better more then
 byt^{er} pere. Thei are so far fro an-
 denient, that thei are daily worse and worse.
 Then wee maie well saie by them,
 that thei are the worse for the weeping.
 Thei were so built, that after long
 looking to, thei are lesse ready to doe good,
 then ever thei were. Thei forwell determine
 to attende, that when thei see themselves
 earnestly pressed, not onely in worde, but also
 in deede, and that thei will carpe no longer, but
 that y^e seruantes of God will at length know
 if God ought to bee heard in his Church, or
 men, and if these Dogs, Hogs, Foxes, and
 Wolves, whiche are in the Church, ought
 alwaies to bee suffered: then declare thei
 selues to be very Dogs, Hogs, Wolves and
 Foxes. And while we see thei thus passe, thei
 thei count effect the shepe. But when we go
 aboute by true markes, to knowe whether
 thei be sheepe or no, thei can not stand with
 this trial. Then shewe that what thei shew
 Thei are not contented to tread under foot

the pearles; whiche are cast before them, and the holy thynges, whiche are giuen them, as thei haue doen of long tyme, but thei tourne against the seruauntes of God (whiche offer them vnto them) to bite and tread the in pearces, as Iesus Christ saith that Dogges and

Dogges and swine turne against the seruauntes of God.

Matth. 7.

Dogges shall doe, to those (whiche against his commaundement, to caste the Pearles and precious stones of his Gospell, before them)

Tobie. It maie be, that the Ministers doe

well deserue such reward. For seeing that

Iesus Christ hath forbidden them, so to pro-

phane and soile his holie thynges, why haue

thei so long doen it, against the commaunde-

ment of Iesus Christe. For in this case (mee

semeth) there is much more disorder emong

you that brag of the reformation of the Gos-

pell, then emong vs whom you cal Papists.

For you make no difference betwene Dogs

Dogs and shepe, and principally in the admi-

nistracion of your Sacraments. We do not

so in our churches, whiche you call Popishe.

For whatsoeuer our curates and shepherdes

be, yet thei will knowe their sheepe and will

not receiue any (specially to y^e supper, which

thei celebrate) without thei first knowe what

faith or religion thei be of. But your pastors

and Ministers are constrained to receiue in-

differently

The punish-
ment of God,
for too long
bearyng with
abuse.

The reproche
of the Papists
for polluting
the sacraments
in reformed
Churches.

The third Dialogue called

differently, all such as shall present themselves to your supper. Your reformation is so well established, that if a common whore, a theefe, a robber, or a Jewe, a Turke, come to you, your Minister dare not refuse hym, except he will endanger hymself to be deposed from the Ministerie, at the leaste. Thinke you, that offendeth vs not greatly? And that it letteth not many men of good conscience from yelding to your sect? For though you blame our forme of religio, yet we thinke, if we do not better then you, wee can not lightly doe worse. For at the least we obserue our Ceremonies, and that forme of discipline, whiche we haue in our churches, better then you obserue those, which you ought to obserue, if ye had receiued y^e Gospell, as you brag. Saying then that your Ministers haue so long tyme giuen to hogs & dogs, those thynges whiche you esteeme to be moste precious and holie, is it not good reason, that those hogs and dogs should shew themselves to be suche, & should punish the dishonour, whiche thei shewed to God and his worde, and his holy Sacrament is. For you bragge to haue all these thinges.

Theo. I agree, that thei haue lingered therein too long: and that the punishment whereof thou speakest, is very iust. And it

cannot be otherwise, seeing that Iesus Christ
hath foretold it. If or in admonishing his
Apostles not to giue holy thynges to dogs,
nor to cast pearles among Swine, least they Math. 7.
treade them vnder foote, and teare them in
peeces whiche offer them: He gaue the war-
nyng hereby, prophesying and threatnyng
what should happen vnto them, if they failed
herein. And although our Ministers be fault-
ie herein, in that they haue deferred the time
to long, some for feare of displeasure, & some
for losing of that they haue, watching for bet-
ter opportunitie, yet are they burthened by
diuers, to be to hasty, to wilful, and to rash.
And this is the cause, that suche alwaies de-
ferre the tyme so long.

They that wil
deferre the
tyme with
God.

Tobie. Therefore I feare mee they shall
sweetly abyde for it one daie, & shall then per-
ceiue what sheepe they haue in their flocke.

Theo. Saying that God hath spoken it, we
neede not to dispute whether it shall come to
passe or no. Or whether we ought to deferre
the tyme so long or no. Wee neede to deter-
mine no more, or take any other counsell in
it. They that dooe otherwise declare one of
these two: either that they wil controule God,
as if that whiche he hath ordeined were not
well enough, and that rule which he hath gi-

The third Dialogue called

The hypocri-
sie of those
whiche seeke
excuses.
Psalm. 2.

uen to his Church were not sufficient: or els
shewe themselves rebellious against him, in
not obeyng him. And therfore we ought not
to appoint or limit any time, to doe þe whiche
he hath commaunded. For if we mynde to o-
bey hym, wee ought not to delaie any tyme,
seyng wee knowe his will. And therefore I
iudge them lesse hypocrites which saie plain-
ly. Lett vs cast of this yoke wherewith thei
would yoke vs, and let vs breake this bande
wherewith thei would binde vs, and let vs do
as we were wont: then thei whiche make de-
lay, and excuse them selues with the tyme.
For thei dare not speake so openly as the o-
ther doe, nor vtter their mynde, because thei
are somewhat more shamefast and hypocrites
then the other. But whilst thei thus deferre
the tyme, thei and their ministers maie dye:
and then must thei bothe appeare before the
iudgement seate of God, who will neither
allowe appellation or delaie.

Tobie. I am sure if Iesus Christ should
haue demaunded of the Deuills which com-
plained of hym, what tyme thei would haue
hym graunt them, thei would neuer haue
founde conuenient tyme, but would as well
haue complained on hym a thousand yeaeres
after, as then: Likewise, if God should giue
vs

us our choice what tyme we should obey his commaundementes, and doe as he requireth vs, we would be as hard to please as thei.

Theo. Therefore he demaundeth not our aduise, neither putteth it to our choice, but commaundeth: and when he commaundeth we ought to obeye. And if we obeye not, nor cease from wickednesse, he hath as great power to dye vs awaie, to cause vs to do what so euer pleaseth hym, whether we will or no, as he had to dye out the wicked Spirites, whiche he cast out whether thei would or no, notwithstanding their resistance, complaints, and requestes. Though we resist & seeke neuer so many waies to auoyd it, yet will he be maister. Yet we haue one point more to consider in the request of these Deuilles. That is: that thei desire to remaine still in the Countrey, that thei might be other, if thei might no more be those poore persons out of whom thei were cast.

Tobie. Thei did shewe by that experience, when thei entered into the Swine whiche fedde there by: for if thei might haue doen worse, thei would not haue spared. Ther are many men which doe the like, when thei can not hinder or let the worde of GOD in one place, thei goe to an other: For thei can no

The obediēce
whiche we
owe to God.

Desire to doe
mischiefe.

The third Dialogue called

more be without doyng mischief, then these
Deuilles. Wherefore thei byng all out of
order wheresoeuer thei come, and carrie the
pestilence with them wheresoeuer thei goe.

Tobie. I knowe many suche Deuilles.

Theo. And knowest thou none like to the
of *Genezar eth*?

Tobie. Why askest thou that question?

Theo. Thou knowest that after our Sa-
uiour Christ had cast out these Deuilles that
wee talke of, and that thei had drowned the
Swine into whiche thei entered, the *Gene-*
zarians were grieved with the losse of their
Swine, and that suche thinges happened in
their Countrey: and therefore when thei un-
derstoode what Christ had doen to these pos-
sessed, thei met him and praied him to depart
their Countrey.

The Geneza-
rians.

Tobie. He thinkes thei were muche over-
seene therein: for seing thei understood of the
great power of Christ, and what good he had
doen (not onely in these two possessed, but al-
so to all the Countrey, whiche thei keepe in
greate subiection and feare) thei had iust
occasion to beseeche hym, yea, and with great
sute to intreate him to tary emongest them,
then to praie hym to depart. For what feare
and horroz was all the Countrey in, hauing
these

these twoo so dangerous, furious, and outrageous possessed:

Theo. Thei shewed the selues herein not onely ouerseen, but wholly madd, and hereby shewe, that thei needed not to bee so greened with the losse of their Swine, for that the declared themselves to be very swine, yea, vile and detestable Swine: For thei did set more by earth then by heauē: thei esteemed Swine better then their own soules. For, thei might well thinke what goodnesse was to be found at Christes handes in recompence of them, seying he had suche power ouer the deuill himself. But seying thei were suche filthy swine themselves, Christ would shewe by the working of these Deuilles in the swine, how he could vse suche swine as *Demas* were and all suche other as wer giuē ouer by gods iust iudgements, according to their desertes.

Tobie. Because thei were verie swine the selues, peraduenture thei were afraied, least he would likewise haue vled them for

Theo. But to driue awaie Christe, who hath power to driue awaie deuills, is not the waie to flie frō the deuill, but to receiue hym. Wherefore the best waie to driue him awaie is to become the Sheepe of Iesus Christe, who is come to transforme Dogges, Hog-

The true
meane to
driue awaie
the Deuill:

The third Dialogue called

Isa. 11. 63.

ges, and Molues into shepe and Lābes, and to bee their shepeheard, as Esaie prophesied.

Tobie. Thou diddest aske mee now, if I knewe any that were like these Genezarians, I praye thee tell me thy self, who be thei that be like them.

Luke. 8.

Theo. Although the Genezarrians were grieved for the losse of their swine, yet saint Luke teacheth an other pointe, that caused them to doe, as thei did to Christe.

Tobie. What saith he?

Feare of the
power of god
without taste
of the good-
nesse thereof.

Theo. Thei that were in great terror and feare, seying Christe doe as he did. For, if thei had been onely moued in the losse, thei would haue intreated hym, to departe their Countrey, but would rather haue vsed commaundementes, threatnynges, yea, and peraduenture haue laied handes on hym (if God would haue permitted.) But thei were astonished at the power and diuine vertue, whiche Iesus Christe shewed before their eyes in that countrey, by so merueilous a worke: and therefore thei flattered hym, rather for feare, then loue. And where these desired hym to departe their Countrey, the poore possessed, whom he had healed, offer to followe hym as his disciples, whether so euer he goe.

Matth. 8.
Marke. 5.
Luke. 8.

Tobie. Therby thei shewe, y Iesus Christ hath

hath so deliuered them, frō the power of the Deuill, that thei are lesse possessed, then the other of the countrey. For, if the Deuill had not had greate power of the Genezarians, thei would rather haue yeelded to Iesus Christ, and followed hym as Disciples, then to haue driuen hym out of their Countrey.

Theo. That is certaine. For it had been better for them, to haue departed their countrey themselves, yea, to haue left wiues and Children, then euer to haue suffered Iesus Christ to depart from them. And therefore if we well consider the worke of Iesus Christ, as well in the possessed whiche he healed, as in the Genezarians, we maie by them learne to knowe the difference, that is betwene those that effectually taste of the grace of the Gospell, and suche as haue not tasted thereof as thei ought. These poore possessed tasted thereof: and therefore thei esteemed nothyng in the worlde so muche as Iesus Christ, but offered themselves to followe hym, whatsoeuer did happen. Contrariwise the Genezarians tasted not of this grace, but had onely a knowledge of the diuine power, whiche thei sawe in Iesus Christe, whiche knowledge made them to feare hym, but taught them not to loue hym, and followe hym, thereby to bee

Diuers knowledge of the Gospell.

The third Dialogue called

Feare of God
without any
loue towards
hym.

made partakers of greater goodes, without
cōparifon then that was, which thei thought
he had spoiled them. The moſte part of men
are thus diſpoſed to Godward: becauſe thei
knowe the power he hath to puniſh, thei feare
hym. This feare cauſeth them to honour and
worſhip hym, but not hartely: thei feare hym
as wicked ſubiectes feare their Prince, who
the honour and reuerence againſt their wil-
les, for feare of his power. And therefore all
the honour and ſeruiſe, that thei doe to hym,
is but onely fained. So the greateſt parte of
men feare and honoꝝ God, but yet thei wiſhe
hym ſo farre from them, that thei might ne-
uer heare ſpeake of hym, or haue to doe with
hym. All the that haue not taſted the ſweete-
neſſe of the goodneſſe of GOD, are lead by
ſuche Spirit and affection towar des hym.
And this is the cauſe, that ſo fewe receiue
the Goſpell as thei might. For, ſeeing it is
hard, yea, & impoſſible to followe it, but that
it wil bring ſome incommoditie, bothe to the
bodie and goodes, of thoſe that faintly fol-
lowe it, it ſeemeth to bring alwaies euill
lucke followeth it.

The cauſe
that letteth
many from
followyng
the Goſpell.

Tobie. Yet there is no man but will brag
and ſaie, that he followeth the Goſpell.

Theo. That is true, but the moſt parte
would

would haue suche a Christe as the *Genezarians* desired to haue: that is, that thei might not lose their Swine by hym: thei would also haue suche a Gospell.

Tobie. There are some that are not onely contented that the Gospell cost them, no: thynge, but thei would gaine and be enriched vnder colour of the same.

Theo. I prae thee *Tobie* shew me what is the cause that Popes, Cardinalls, Bishops, Priestes, and Monkes resist the Gospell so stoutly, and persecute it so cruelly?

Tobie. Thei will not tel thee that: for thei saie, it is thei that maintaine the Gospell, and those who thei persecute are Heretikes.

Theo. And what causeth the doctrine of the Gospell to bee heresie to them? None o- ther thynge, but that thei feare if it should bee receiued & practised as it ought to be amongest Christians; thei should be driuen out of their stoyes and stalles, wherein thei are fed as fat as Millers Swine: for thei had rather be swine to Sathan and Antichrist to be fat- ly fed in their stoyes as thei are, then to be sheepe of the flock of Iesus Christ, or labour- yng Oxen in the haruest of the Lord. Those likewise whiche are of alliaunce to them, ei- ther by parentage, consanguinitie, or affini-

Suche swine, as bothe re- iect Christ themselues and cause o- ther to doe the like.

The third Dialogue called

ty, or by any other meane, and specially those
whiche serue them, and liue of their deceite,
set more by these fatt Swine, then by Iesus
Christ the true sheapheards of their soules.
For these Swine fatten the porredge with
their fatt, or at the least unfattē them not, but
unfatten inough of others, to fatten their pa-
rentes, affines, freendes, and other maintai-
ners of their Hother holy Church, whiche
Hother haue fed them so fat. Wherefore, it
is no maruaile though thei be lothe to leaue
her, or to be weaned frō suche breasts. There
is an other sorte, whiche though thei receiue
no profite of suche swine, pea, and knowe the
trothe of the Gospell: neuerthelesse, thei had
rather be ridd of Iesus Christ, and driue him
out of their Countrey, then thei would driue
out suche swine, because thei feare least such
chaunge should trouble them, and least thei
should haue some hinderance touching their
bodies or temporall goods. To be shorte: we
see daiely if there bee any talke of the kyng-
dome of Christe, the like that happened to
Herode and those of Ierusalem, when Iesus
Christ was borne.

Tobie. Why: what happened to them.

Theo. Sainct Mathew saith: that when
by meane of the wise men whiche came to
worship

worshippe Christ, newes came to *Ierusalem* that the Kyng of the Jewes was boꝛne; not only *Herode*, but al the Cities of *Ierusalem* was troubled with hym.

Tobie. It is no meruaile though the Tyrant *Herode* was troubled, for he feared the losse of his kyngdome; whiche by right belongeth not to hym. But whas needed that of *Ierusalem* to bee troubled with suche newes; Me troubled at the birth of Iesus Christ.

Had thei not greater occasion to reioyce, for besides that *Messias* was promised to them, at whose handes thei looked for full & perfect restoryng of all thynges: it is to bee doubted, but thei had rather haue their owne Countrey and blood, then such a straunger and Tyrant as *Herode* was.

Theo. Thou saiest rightly, and thereto the faithfull whiche were the true *Israelites* among those people, reioiced very much when thei heard of the birth of *Iesus Christ*, their Kyng, their sauour and redeemer.

Tobie. Wee haue good witnesse thereof, and namely in the *Shepheards* to whom it was first shewed, and after in *Simeon*, which so longed to see that great goodnesse of God whiche he sawe. Luke. 2.

Theo. The other whiche were carnall and worldly menne, and not true *Israelites*, but only

The third Dialogue called

duely in name, denied that Herode would not so easily leaue his kyngdom, and that the Romanes would not suffer any other prince to raigne in Iuda, but themselves, and those appointed by them. Whereby thei thought that there must needs be greate chaunge in Ierit: and this chaunge could not bee without greas warres & troubles; whiche should greatly trouble the common state, and so become hinderaunce vnto theim. And because thei would liue in quietnesse, thei had rather remaine in the state wherein thei were, (tho it were miserable) then fall into those troubles, whiche thei thought would be greater. For, thoi were already vsed to this poke, and therfore thei thought it not so heauie, as thei did at the first, before thei were vsed to it.

Tabie. Wee thinke's neither Herode nor the Iewes, needed to feare that, seying Christ came not to raigne after the manner of worldly kynges, as he hymself witnesseth. Therefore neither Herode, nor the Romanes needed to feare, that he should take awaie their possession, neither the Iewes, that he should trouble their Countrey, in takyng of their Kyngdome.

Theo. That is verie true: But the state was then as we se it now, whē Iesus Christ sheweth

The vaine
feare that ty-
raunts haue,
least the Go-
spell should
hinde their
kyngdome.
Math. 18.
1hon. 6. 18.

the with hym self to the worlde, by the Preaching of the Gospell: For, why doe tyrantes persecute it? But because thei feare (like Herode) leaste it should hinder their Kyngdome: And how many are there, that would be glad to be lightened, of the Romishe Antichrist yoke, & haue greater libertie, whiche not withstanding had rather beare it, then by suffering neuer so little trouble, to be deliuered by meanes of the Gospell: Thereby we may well perceiue, what care suche haue of their soules or Saluation. None but the true children of God esteeme Iesus Christe, and his Gospell; better then their Swine: and therefore, are alwayes ready to forsake all, rather then Iesus Christe, to abide all daungers; rather then suffer hym to departe from them: yea, to keepe hym with them, as much as thei can with all their might, and to followe hym whether soeuer he goe, for thei esteeme the libertie of their conscience more, then all the Kyngdomes or Lordships of the worlde.

Tobias. Are there not some among you, that bragge of the reformatiō of the Gospell, that are like those that thou talkest of?

Theo. There are more then I would wish. For there are many, that although thei se an
unspoke-

Worldly
quietnesse,
preferred be-
fore the
quietnesse of
the conscience

The third Dialogue called

thei that resist the discipline of the Church to auoyd trouble.

The yoke of
Christ and
the yoke of
Sathan.
Math. 11.

unspeakable confusion in the Church of God, and in all estates: yet thei will heare of no better reformation, then that whiche thei haue, because their bodies are in quiete and rest. Wherefore, thei feare if any should goe aboute, to establishe better order, (to the ende that God bee not dishonoured as he is, and the people better instructed and ordered) lest some troubles might arise, whiche should trouble that worldly quietnesse, wherin thei would liue. And therefore, thei had rather roote in the mire, and suffer other to roote with the, then to haue those troubles whiche thei so sore feare. Wherein thei are greatly deceiued: for the meane to liue in quiet, is not to caste of the yoke of Iesus Christe, but to embrace it: and thei must necessarily bear the yoke of Sathan, whiche will not beare Christes yoke. Now it is easie to Iudge, whiche of the twoo is lighter and easier to be borne, and which bringeth greater quietnesse (by all meanes) vnto man. For as Iesus Christ witnesseth that his yoke is light, pleasaunt, and amiable; so he promisseth quietnesse to the soules and consciences of those whiche beare it, and submitte themselves to hym and his Discipline, and followe him as their Maister.

Tobie.

white Denilles.

Tobie. I doubt not but these of whom thou speakest, doe proue to their cosse, that whiche thou saiest: and thinkest by that meane, to auoide a light and easie paine, are decciued, finde for one paine an hundred.

Theo. If suche men knewe what it were, to serue God from the bottoome of their hart, thei would not thinke of trouble: for there is no paine in seruyng God, but onely in seruyng the Deuill. For none serue GOD as thei ought, but serue hym with good harte: and to serue with good harte, is so farre frō beyng paine, that contrariwise, it is a singular pleasure to vs: and as for those that serue the Deuill, although thei take pleasure in euill doyng (for that it is more naturall to the then to doe well) yet thei serue hym as bonde and slaues, and the pleasures that thei haue in seruyng hym, are like the pleasures of the sicke. Who (contrary to the counsell of the Physicion) eate and drinke that, whiche deli- teth their phantasie, and afterwarde become sicker thereby.

Tobie. Wee haue already spoken heretofore of those, whiche are contented to haue the Gospell and Religion, onely in outward shewe. He thinkes wee maie well ioyne the with these, of whiche wee now talke.

Theo.

The third Dialogue called

Theo. Wee maie well so doe.

Tobie. Seyng wee haue sufficiently and largely talked, of the old and newe Genezarians; tell vs if thou haue any more to saie, touching the possessed, of whom thou madest mention before.

Theophrast. I haue muche more to saie: but we will leaue of that till an other tyme.

FINIS.